

TYPES OF ENGLISH PROSE.

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P R E F A C E .

The compilation of this little book was suggested to me by the Honorable Mr. C. F. de la Fosse, M. A., Director of Public Instruction, United Provinces, who kindly took the trouble, at my request, of glancing through the MSS. and offering some exceedingly valuable suggestions. For these as well as for the kind encouragement he gave me to bring out a work of this nature I shall always remain very grateful to him. I hope that the book will be found useful as a 'Reader' for School-Leaving and Matriculation candidates, and also as a manual of 'Unseens' for students of the Intermediate class.

The selections in this volume have been grouped under seven heads, representing the chief types of English prose, in order to enable the student to learn how to discriminate between the different styles of writing that suit different classes of subjects.

A list of 'Questions and Exercises' has been given at the end of each of the longer extracts with a view to directing the student into paths of intelligent study, and assisting the teacher in picking out matter for question in class.

MUIR CENTRAL COLLEGE, ALLAHABAD :
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A. C. M.

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SECTION I.
REFLECTIVE & PHILOSOPHICAL.

I.

HOUSEHOLD SUPERSTITIONS.

JOSEPH ADDISON.

[This is one of the essays from the *Spectator*, a weekly journal edited by Addison, Steele, and other writers of the eighteenth century. In this essay the writer makes a mild attack upon a weakness for which people are as much to be pitied as laughed at. He points out that superstition is the root of many of the pains that afflict us in life, and concludes by showing that trust in God takes away all personal fear, even fear of death].

1. Going yesterday to dine with an old acquaintance, I had the misfortune to find his whole family very much dejected. Upon asking him the occasion of it, he told me that his wife had dreamt a very strange dream the night before, which they were afraid portended some misfortune to themselves or to their children. At her coming into the room, I observed a settled melancholy in her countenance, which I should have been troubled for, had I not heard from whence it proceeded.

2. We were no sooner sat down, but, after having looked upon me a little while, 'My dear' says she, turning to her husband, 'you may now see the stranger that was in the candle last night.' Soon after this, as they began to talk of family affairs, a little boy at the lower end of the table told her that he was to go into join-hand on Thursday. 'Thursday!' says she. 'No, child; if it please God, you shall not begin upon Childermas-day: tell your writing master that Friday will be soon enough.'

3. I was reflecting with myself on the oddness of her fancy, and wondering that anybody would establish it as a rule to lose a day in every week. In the midst of these my musings, she

desired me to reach her a little salt upon the point of my knife, which I did in such a trepidation and hurry of obedience, that I let it drop by the way ; at which she immediately startled, and said it fell towards her. Upon this I looked very blank ; and observing the concern of the whole table, began to consider myself, with some confusion, as a person that had brought a disaster upon the family. The lady, however, recovering herself, after a little space, said to her husband with a sigh, ‘ My dear, misfortunes never come single.’

4. My friend, I found, acted but an under part at his table ; and, being a man of more good-nature than understanding, thinks himself obliged to fall in with all the passions and humours of his yoke-fellow. ‘ Do not you remember, child,’ says she, ‘ that the pigeon-house fell the very afternoon that our careless wench spilt the salt upon the table ? ’——‘ Yes,’ says he, ‘ My dear ; and the next post brought us an account of the battle of Almanza.’

5. The reader may guess at the figure I made, after having done all this mischief. I despatched my dinner as soon as I could, with my usual taciturnity ; when, to my utter confusion, the lady seeing me quitting my knife and fork, and laying them across one another upon my plate, desired me that I would humour her so far as to take them out of that figure and place them side by side. What the absurdity was which I had committed I did not know, but I suppose there was some traditionary superstition in it ; and therefore, in obedience to the lady of the house, I disposed of my knife and fork in two parallel lines, which is the figure I shall always lay them in for the future, though I do not know any reason for it.

6. It is not difficult for a man to see that a person has conceived an aversion to him. For my own part, I quickly found by the lady’s looks, that she regarded me as a very odd kind of fellow,

with an unfortunate aspect : for which reason I took my leave immediately after dinner, and withdrew to my own lodgings. Upon my return home, I fell into a profound contemplation on the evils that attend these superstitious follies of mankind; how they subject us to imaginary afflictions, and additional sorrows, that do not properly come within our lot. As if the natural calamities of life were not sufficient for it, we turn the most indifferent circumstances into misfortunes, and suffer as much from trifling accidents as from real evils.

7. I have known the shooting of a star spoil a night's rest : and have seen a man in love grow pale, and lose his appetite, upon the plucking of a merry-thought. A screech-owl at midnight has alarmed a family more than a band of robbers ; nay, the voice of a cricket hath struck more terror than the roaring of a lion. There is nothing so inconsiderable which may not appear dreadful to an imagination that is filled with omens and prognostics ; a rusty nail or a crooked pin shoot up into prodigies.

8. I remember I was once in a mixed assembly, that was full of noise and mirth, when on a sudden an old woman unluckily observed there were thirteen of us in company. This remark struck a panic terror into several who were present, insomuch that one or two of the ladies were going to leave the room.

9. Many an old maid produces infinite disturbances of this kind among her friends and neighbours. I know a maiden aunt of a great family, who is one of these antiquated Sibyls, that forebodes and prophesies from one end of the year to the other. She is always seeing apparitions and hearing death-watches ; and was the other day almost frightened out of her wits by the great house-dog that howled in the stable, at a time when she lay ill of the toothache.

10. Such an extravagant cast of mind engages multitudes of people not only in impertinent terrors, but in supernumerary duties of life, and arises from that fear and ignorance which are natural to the soul of man. The horror with which we entertain the thoughts of death, or indeed of any future evil, and the uncertainty of its approach, fill a melancholy mind with innumerable apprehensions and suspicions, and consequently dispose it to the observation of such groundless prodigies and predictions. For as it is the chief concern of wise men to retrench the evils of life by the reasonings of philosophy, it is the employment of fools to multiply them by the sentiments of superstition.

11. For my own part, I should be very much troubled were I endowed with this divining quality, though it should inform me truly of everything that can befall me. I would not anticipate the relish of any happiness, nor feel the weight of any misery, before it actually arrives.

12. I know but one way of fortifying my soul against these gloomy presages and terrors of mind ; and that is, by securing to myself the friendship and protection of that Being who disposes of events, and governs futurity. He sees at one view the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into all the depths of eternity. When I lay me down to sleep, I recommend myself to His care ; when I awake, I give myself up to His direction. Amidst all the evils that threaten me, I will look up to Him for help, and question not but He will either avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death I am to die, I am not at all solicitous about it ; because I am sure that He knows them both, and that He will not fail to comfort and support me under them.

QUESTIONS AND EXERCISES.

1. Name the superstitions that Addison attacks in the above essay.
2. What people are specially given to superstitious beliefs ?
3. What is the cause or origin of superstitious notions ?
4. What, according to Addison, is the best safeguard against superstition ?
5. Name half-a-dozen superstitions that ignorant Indians entertain.
6. Explain the following sentences as clearly as you can :—
 - (a) My friend, I found, acted *but an under* part at his table.
 - (b) *As if* the natural calamities of life were not sufficient for it, we turn the most indifferent circumstances into misfortunes, and suffer *as much* from trifling accidents *as* from real evils.
 - (c) A screech-owl at midnight has alarmed a family more than a *band of robbers*.
 - (d) A rusty nail or a crooked pin shoot up into prodigies.
 - (e) *For as it is* the chief concern of wise men *to retrench* the evils of lifesuperstition. (Para. 10).
 - (f) I know *but* one way of *fortifying* my soul against these gloomy presages and terrors of mind ; and *that is*, by *securing* to myself the friendship ..futuraity. (Para. 12).
7. Parse the italicised words in the above extracts.
8. Explain the following words and phrases in such a way as to show that you know the context :—

The stranger in the cauldle ; To go into join-hand ; Childermas-day ; Friday will be soon enough ; Trepidation ; Look blank ; Recovering herself ; Misfortunes never come single ; To act an under-part ; To fall in with ; Humours ; Yoke-fellow ; Wench ; To make a figure ; Taciturnity ; Traditionary superstition ; A mixed assembly ; An unfortunate aspect ; Profound contemplation ; The plucking of a merry-thought ; Omens and prognostics ; Prodigies ; Antiquated Sibyl ; Forebodes and prophesies ; Death-watch ; Frighted out of her wits ; An extravagant cast of mind ; Impertinent terrors ; Supernumerary duties of life ; Divining quality ; Fortify my soul ; That Being who disposes of events and governs futurity ; The whole thread of existence ; Depths of eternity.

9. Parse the italicised words in the following :—

- (a) *Going* yesterday to dine with an old acquaintance, I had the misfortune to *find* his whole family very much *dejected*.
- (b) Upon *asking* him the occasion of it.
- (c) Which I should have been troubled *for*.
- (d) We were no sooner sat down, *but*, after *having looked* upon me a little while, '*My dear*' says she *turning* to her husband, 'you may now see the stranger &c.'
- (e) *As* they began to talk of family affairs.
- (f) I *was* wondering that anybody would establish it as a *rule* to lose a day in every week.
- (g) The pigeon-house fell the *very* afternoon *that* our careless wench spilt the salt.
- (h) And have seen a man *in love* grow pale and *lose* his appetite upon the *plucking* of a merry-thought.

10. Comment on the grammar of the following phrases :—

- (a) Had I not heard *from whence* it proceeded.
- (b) We were no sooner sat down *but*
- (c) You *shall* not begin upon Childermas-day.
- (d) In the midst of *these my* musings.
- (e) When *to* my utter confusion, the lady desired me ..
- (f) I question not *but* He will avert them.

11. Analyse the following in tabular form :—

- (a) In the midst of these my musings, she desired me...to-wards her. (Para. 3).
- (b) What the absurdity was which I had committed.....for it. (Para. 5).
- (c) Though I know neither the time nor the manner...them. (Para. 12).

12. Convert into direct speech.

- (a) Upon asking him the occasion of it.. children. (Para. 1).
- (b) The lady desired me that I would humour her so far *as* to take them out of that figure and place them side by side

2.

THE FEAR OF DEATH.

WILLIAM HAZLITT.

[The following is an extract from Hazlitt's 'Table Talk', a series of essays on subjects grave and gay, written by Hazlitt, an English critic and man of letters, who flourished in the early part of the nineteenth century (1778-1830.) In the present essay the writer tries to show that the fear of death is something groundless, and unworthy of a man of sense].

1. Perhaps the best cure for the fear of death is to reflect that life has a beginning as well as an end. There was a time when we were not : this gives us no concern—why then should it trouble us that a time will come when we shall cease to be ? I have no wish to have been alive a hundred years ago, or in the reign of Queen Anne ; why should I regret and lay it so much to heart that I shall not be alive a hundred years hence, in the reign of I cannot tell whom ?

2. When Bickerstaff wrote his Essays, I knew nothing of the subjects of them, nay much later, and but the other day, as it were, in the beginning of the reign of George III, when Goldsmith, Johnson, Burke, used to meet at the Globe, when Garrick was in his glory, and Reynolds was over head and ears with his portraits, and Sterne brought out the volumes of *Tristram Shandy* year by year, it was without consulting me : I had not the slightest intimation of what was going on : yet I thought this no evil—I neither ate, drank, nor was merry, yet I did not complain : I had not then looked out into this breathing world ; yet I was well ; and the world did quite as well without me as I did without it. Why then should I make all this outcry about parting with it, and being no worse off than I was before ?

3. To die is only to be as we were before we were born ; yet no one feels any remorse, or regret or repugnance, in contem-

plating this last idea. It is rather a relief and disburthening of the mind : it seems to have been holiday-time with us then ; we were not called to appear upon the stage of life, to wear robes or tatters, to laugh or cry, be hooted or applauded. And the worst that we dread is, after a short, fretful, feverish being, after vain hopes, and idle fears, to sink to final repose again, and forget the troubled dream of life !

4. It is certain that there is nothing in the idea of a pre-existent state that excites our longing like the prospect of posthumous existence. We are satisfied to have begun life when we did ; we have no ambition to have set out on our journey sooner. We do not consider the six thousand years of the world before we were born as so much time lost to us ; we are perfectly indifferent about the matter. We do not grieve and lament that we did not happen to be in time to see the grand mask and pageant of human life going on in all that period ; though we are mortified at being obliged to quit our stand before the rest of the procession passes.

5. It may be suggested in explanation of this difference, that we know from various records and traditions what happened in the time of Queen Anne, or even in the reigns of the Assyrian monarchs : but that we have no means of ascertaining what is to happen hereafter but by awaiting the event, and that our eagerness and curiosity are sharpened in proportion as we are in the dark about it. This is not at all the case ; for at that rate we should be constantly wishing to make a voyage of discovery to Greenland or to the Moon, neither of which we have, in general, the least desire to do. Neither, in truth, have we any particular solicitude to pry into the secrets of futurity, but as a pretext of prolonging our own existence. It is not so much that we care to be alive a hundred or a thousand years hence, any more than to have been

alive a hundred or a thousand years ago ; but the thing lies here, that we would all of us wish the present moment to last for ever. We would be as we are, and would have the world remain just as it is, to please us. It is the pang of parting, the unloosing our grasp, the breaking asunder some strong tie, the leaving some cherished purpose unfulfilled, that creates the repugnance to go, and “ makes calamity of so long life,” as it often is.

6. The love of life, then, is an habitual attachment, not an abstract principle. Simply *to be* does not “ content man’s natural desire ” ; we long to be in a certain time, place, and circumstance. This shows that our attachment is not confined either to *being* or to *well-being* ; but that we have an inveterate prejudice in favour of our immediate existence, such as it is. The mountaineer will not leave his rock, nor the savage his hut ; neither are we willing to give up our present mode of life, with all its advantages and disadvantages, for any other that could be substituted for it. No man would, I think, exchange his existence with any other man, however fortunate. We had as lief *not be*, as *not be ourselves*.

7. No young man ever thinks he shall die. He may believe that others will, or assent to the doctrine that “ all men are mortal ” as an abstract proposition, but he is far enough from bringing it home to himself individually. Youth, buoyant activity, and animal spirits, hold absolute antipathy with old age as well as with death ; nor have we, in the hey-day of life, any more than in the thoughtlessness of childhood, the remotest conception how

“ This sensible warm motion can become
A kneaded clod ”——

8. Or if in a moment of idle speculation we indulge in this notion of the close of life as a theory, it is amazing at what a distance it seems ; what a long, leisurely interval there is between ;

what a contrast its slow and solemn approach affords to our present gay dreams of existence ! We eye the farthest verge of the horizon, and think what a way we shall have to look back upon, ere we arrive at our journey's end ; and without our in the least suspecting it, the mists are at our feet, and the shadows of age encompass us.....There is no inducement to look forward ; and what is worse, little interest in looking back to what has become so trite and common. The pleasures of our existence have worn themselves out, are " gone into the wastes of time", or have turned their indifferent side to us ; the pains by their repeated blows have worn us out ; and have left us neither spirit nor inclination to encounter them again in retrospect. We do not want to rip up old grievances, nor to renew our youth like the phoenix, nor to live our lives twice over. Once is enough. As the tree falls, so let it lie. Shut up the book and close the account once for all !

9. It is not wonderful that the contemplation and fear of death become more familiar to us as we approach nearer to it : that life seems to ebb with the decay of blood and youthful spirits ; and that as we find everything about us subject to chance and change, as our strength and beauty die, as our hopes and passions, our friends and our affections leave us, we begin by degrees to feel ourselves mortal !

10. There is usually one pang added voluntarily and unnecessarily to the fear of death, by our affecting to compassionate the loss which others will have in us. If that were all, we might reasonably set our minds at rest. The pathetic exhortation on country tombstones, " grieve not for me, my wife and children dear," &c., is for the most part speedily followed to the letter. We do not leave so great a void in society as we are inclined to imagine, partly to magnify our own importance, and partly to

console ourselves by sympathy. Even in the same family the gap is not so great ; the wound closes up sooner than we should expect. Nay, *our room* is not unfrequently thought better than *our company*. People walk along the streets the day after our death just as they did before, and the crowd is not diminished. While we were living, the world seemed in a manner to exist only for us, for our delight and amusement, because it contributed to them. But our hearts cease to beat, and it goes on as usual, and thinks no more about us than it did in our lifetime. The million are devoid of sentiment, and care as little for you or me as if we belonged to the moon. It is not surprising that we are forgotten so soon after we quit this mortal stage : we are scarcely noticed while we are on it. It is not merely that our names are not known in China—they have hardly been heard of in the next street. We are hand and glove with the universe, and think the obligation is mutual. This is an evident fallacy.

11. It is amazing how soon the rich and titled, and even some of those who have wielded great political power, are forgotten.

“ A little rule, a little sway,
Is all the great and mighty have
Betwixt the cradle and the grave”—

and, after its short date, they hardly leave a name behind them. “ A great man’s memory may, at the common rate, survive him half a year.” His heirs and successors take his titles, his power, and his wealth—all that made him considerable or courted by others ; and he has left nothing else behind him either to delight or benefit the world. Posterity are not by any means so disinterested as they are supposed to be. They give their gratitude and admiration only in return for benefits conferred. They cherish the memory of those to whom they are indebted for instruction and delight ; and they cherish it just in proportion to the instruction and delight they are conscious they receive.

12. The effeminate clinging to life as such, as a general or abstract idea, is the effect of a highly civilised and artificial state of society. Men formerly plunged into all the vicissitudes and dangers of war, or staked their all upon a single die, or some one passion, which if they could not have gratified, life became a burden to them—now our strongest passion is to think, our chief amusement is to read new plays, new poems, new novels, and this we may do at our leisure, in perfect security, *ad infinitum*.

13. A life of action moderates the dread of death. It not only gives us fortitude to bear pain, but teaches us at every step the precarious tenure on which we hold our present being. Sedentary and studious men are the most apprehensive on this score. Dr. Johnson was an instance in point. A few years seemed to him soon over, compared with those sweeping contemplations on time and infinity with which he had been used to pose himself. In the *still life* of a man of letters, there was no obvious reason for a change. He might sit in an arm-chair and pour out cups of tea to all eternity. Would it had been possible for him to do so !

14. The most rational cure after all for the inordinate fear of death is to set a just value on life. If we merely wish to continue on the scene to indulge our headstrong humours and tormenting passions, we had better begone at once : and if we only cherish a fondness for existence according to the good we derive from it, the pang we feel at parting with it will not be very severe.

QUESTIONS AND EXERCISES.

1. Give a very brief summary of what Hazlitt says here with regard to the fear of death.
2. What, according to him, is the best cure for the fear of death ?

3. How does Hazlitt account for man's love of life?
4. Why is it that the contemplation and fear of death become more familiar to us as we approach nearer to it?
5. How far is it reasonable to fear death because of our compassion for the loss which others will have in us?
6. How is it that the memory of even the rich and titled perishes so soon after their death?
7. To what does Hazlitt attribute the effeminate clinging to life as such?
8. What kind of life tends to moderate the fear of death?
9. Explain the following passages as clearly as you can :—
 - (a) It is *rather* a relief and disburthening of the mind..... applauded. (Para. 3).
 - (b) We do not grieve and lament *that* we did not happen... passes. (Para. 4).
 - (c) It is the pang of parting, the *unloosing* our grasp, the *breaking asunder* some strong tie, the leaving some cherished purpose *unfulfilled* that creates the repugnance to go.....is. (Para. 5).
 - (d) We eye the farthest verge of the horizon...us. (Para. 8).
 - (e) *As* the tree falls, *so* let it lie. (")
 - (f) We do not leave so great a void in society...sympathy. (Para. 10).
 - (g) *Nay*, our room is not unfrequently thought better than our company. (")

Posterity are not by any means so disinterested as they are supposed to be. (Para. 11).
10. Parse the italicised words in the above sentences.
11. Explain the following words and phrases so as to show that you know the context :—

To cease to be ; To lay to heart ; The other day ; In his glory ; Over head and ears ; To eat drink and be merry ; To look out into this breathing world ; To be worse off ; Disburthening of the mind ; Holiday-time ; Appear upon the stage of life ; To wear robes or tatters ; To laugh or cry ; To be hooted or applauded ; Fretful feverish being ; Sink to final repose ; Troubled dream of life ; Pre-existent state ; Posthumous existence ; Grand mask and pageant of human life ; Quit

our stand ; In the dark ; Pry into ; The thing lies here ; Pang of parting ; Unloosing our grasp ; Breaking asunder some strong tie ; " Makes calamity of so long life " ; Habitual attachment ; Abstract principle ; Inveterate prejudice ; We had as lief *not be* as *not be ourselves* ; As an abstract proposition ; To bring it home to himself ; Buoyant activity ; Animal spirits ; Hold absolute antipathy with ; Hey-day of life ; Remotest conception ; A kneaded clod ; Moment of idle speculation ; Gay dreams of existence ; The farthest verge of the horizon ; Worn themselves out ; " Gone into the wastes of time " ; Turned their indifferent side to us ; To rip up ; Phoenix ; Close the account ; Once for all ; To ebb ; Subject to chance and change ; Set our minds at rest ; Pathetic exhortation ; To the letter ; Our hearts cease to beat ; The million ; As if we belonged to the moon ; Quit this mortal stage ; Hand and glove ; An evident fallacy ; Betwixt the cradle and the grave ; At the common rate ; Considerable and courted ; Effeminate clinging to life as such ; Staked their all ; Upon a single die ; Became a burden ; At our leisure ; *Ad infinitum* ; The precarious tenure on which we hold our present being ; Sedentary and studious men ; On this score ; An instance in point ; To pose himself ; A man of letters ; To all eternity ; Headstrong humours ; Tormenting passions ; Begone .

12. Parse the italicised words in the following :—

- (a) The best cure for the fear of death is to *reflect* that life &c.
- (b) There was a time when we *were* not.
- (c) *Nay*, much later, and *but* the other day, *as it were*,.....
- (d) We are mortified at *being obliged* to *quit* our stand *before* the rest of the procession passes.
- (e) Neither, in truth, have we any particular solicitude to *pry* into the secrets of futurity, *but* as a pretext for *prolonging* our own existence.
- (f) We would be *as* we are, and would have the world *remain* just as it is, *to please* us.
- (g) But he is far *enough* from *bringing* it *home* to himself *individually*.

13. Analyse the following sentences in tabular form :—

- (1) It may be suggested in explanation of this difference... it. (Para. 5).
- (2) We eye the farthest verge of the horizon... us. (Para. 8).
- (3) It is not wonderful that the contemplation and fear of death.....mortal. (Para. 9).

14. Give the force of the italicised words in the following :—

- (1) No young man ever thinks *he shall* die
- (2) The pleasures of our *existence* have worn themselves *out*.
- (3) Life seems to ebb *with* the decay of blood and youthful spirits.
- (4) Followed to the letter

3.

NATURE AS THE VEHICLE OF THOUGHT.

RALPH WALDO EMERSON.

(1803-1882.)

[This is an extract from Emerson's 'Essays on Nature.' In it he tries to show that man's language is based on natural objects, that there is an intimate relation between the processes of the mind and the changes that take place in the world of matter.

Emerson was a distinguished poet and essayist, who was born in Boston in 1803. He was a great friend of Carlyle. His most famous works are *Representative Men*, and *English Traits*. He is considered as one of the best writers of English prose]

1. Words are signs of natural facts. The use of natural history is to give us aid in supernatural history. The use of the outer creation is to give us language for the beings and changes of the inward creation. Every word which is used to express a moral or intellectual fact, if traced to its root, is found to be borrowed from some material appearance. *Right* originally means *straight*; *wrong* means *twisted*. *Spirit* primarily means *wind*; *transgression*, the crossing of a *line*; *supercilious*, the *raising of the eyebrow*. We say the *heart*, to express emotion; the *head*, to denote thought; and *thought* and *emotion* are, in their turn, words borrowed from sensible things, and now appropriated to spiritual nature. Most of the process by which this transformation is made, is hidden from us in the remote time when language was framed :

but the same tendency may be daily observed in children. Children and savages use only nouns or names of things, which they continually convert into verbs, and apply to analogous mental acts.

2. But this origin of all words that convey a spiritual import—so conspicuous a fact in the history of language—is our least debt to nature. It is not words only that are emblematic: it is things which are emblematic. Every natural fact is a symbol of some spiritual fact. Every appearance in nature corresponds to some state of the mind; and that state of the mind can only be described by presenting that natural appearance as its picture. An enraged man is a lion; a cunning man is a fox; a firm man is a rock; a learned man is a torch. A lamb is innocence; a snake is subtle spite; flowers express to us the delicate affections. Light and darkness are our familiar expressions for knowledge and ignorance; and heat for love. Visible distance, behind and before us, is respectively our image of memory and hope.

3. Who looks upon a river in a meditative hour, and is not reminded of the flux of all things? Throw a stone into the stream, and the circles that propagate themselves are the beautiful type of all influence. Man is conscious of an universal soul within or behind his individual life, wherein, as in a firmament, the natures of Justice, Truth, Love, Freedom, arise and shine. This universal soul he calls Reason; it is not mine, or thine, or his, but we are its; we are its property and men. And the blue sky, the sky, with its eternal calm, and full of everlasting orbs, is the type of Reason. That which, intellectually considered, we call Reason, considered in relation to nature, we call Spirit. Spirit is the Creator. Spirit hath life in itself. And man, in all ages and countries, embodies it in his language as the FATHER.

4. Because of this radical correspondence between visible things and human thoughts, savages, who have only what is

necessary, converse in figures. As we go back in history, language becomes more picturesque until its infancy, when it is all poetry. It has moreover been observed, that the idioms of all languages approach each other in passages of the greatest eloquence and power. This immediate dependence of language on nature never loses power to affect us. It is this which gives that piquancy to the conversation of a strong-natured farmer or back-woodsman which all men relish.

5. Thus is nature an interpreter, by whose means man converses with his fellow men. A man's power to connect his thought with its proper symbol depends upon the simplicity of his character, that is, upon his love of truth and his desire to communicate it without loss. The corruption of man is followed by the corruption of language. When simplicity of character and the sovereignty of ideas is broken up by the prevalence of secondary desires—the desire of riches, the desire of pleasure, the desire of power, the desire of praise ; and duplicity and falsehood take the place of simplicity and truth, the power over nature, as an interpreter of the will, is in a degree lost ; new imagery ceases to be created, and old words are perverted to stand for things which are not.

6. But wise men pierce this rotten diction and fasten words again to visible things ; so that picturesque language is at once a commanding certificate that he who employs it, is a man in alliance with truth and God. The moment our discourse rises above the ground-line of familiar facts, and is inflamed with passion or exalted by thought, it clothes itself in images. Hence, good writing and brilliant discourse are perpetual allegories.

7. We are also assisted by natural objects in the expression of particular meanings. The memorable words of history, and the proverbs of nations, consist usually of a natural fact, selected

as a picture, or parable, of a moral truth. Thus—a rolling stone gathers no moss ; a bird in the hand is worth two in the bush ; a cripple, in the right way, will beat a racer in the wrong ; make hay whilst the sun shines ; 'tis hard to carry a full cup even ; vinegar is the son of wine ; the last ounce broke the camel's back ; long-lived trees make roots first,—and the like. In their primary sense these are trivial facts, but we repeat them for the value of their analogical import.

QUESTIONS AND EXERCISES.

1. Illustrate by a few examples how "words are signs of natural facts".
2. "Every natural fact is a symbol of some spiritual fact." Explain and illustrate this.
3. On what does a man's power to connect his thought with its proper symbol, depend ?
4. Explain as clearly as you can :—
 - (a) The use of natural history is to give us aid in supernatural history. The use of the outer creation . creation. (Para 1)
 - (b) That which, intellectually considered, we call Reason..... Spirit. (Para. 3)
 - (c) The corruption of man is followed by the corruption of language. (Para. 5).
 - (d) Good writing and brilliant discourse are perpetual allegories. (Para. 6).
5. Emerson says : "The proverbs of nations consist usually of a natural fact, selected as a picture or parable of a moral truth." Explain and illustrate this by quoting some three English proverbs.
6. Emerson quotes a few proverbs and says, "In their primary sense these are trivial facts, but we repeat them for the value of their analogical import." Give the "analogical import" of the following proverbs :—
 - (1) A rolling stone gathers no moss.
 - (2) A bird in the hand is worth two in the bush.
 - (3) A cripple, in the right way, will beat a racer in the wrong.

- (4) Make hay whilst the sun shines.
- (5) 'Tis hard to carry a full cup even.
- (6) Vinegar is the son of wine.
- (7) The last ounce broke the camel's back.
- (8) Long-lived trees make roots first.

7. Explain the following words and phrases :—

Natural—supernatural ; Outer creation—inward creation ; Spiritual import ; Emblematic ; Meditative hour ; The flux of all things ; Everlasting orbs ; Radical correspondence between visible things and human thoughts ; Piquancy ; Back-woodsman ; Nature as an interpreter of the will ; Rotten diction ; Fasten words to visible things ; Picturesque language ; Commanding certificate ; In alliance with truth and God ; Rises above the ground-line of familiar facts ; Inflamed with passion ; Exalted by thought ; Clothes itself in images.

8. Analyse in tabular form :—

But wise men pierce this rotten diction... .., God. (Para. 6).

4.

THE POWER OF TIME.

PHILIP GILBERT HAMERTON.

(1834-1894.)

[In the following extract the author gives us some very practical advice on the best way of economising time. It is not an abstract discourse on the value of time, but a practical course of advice for actual guidance in life. The language is in many places adapted to the needs of an Indian School 'Reader.' Hamerton is an English landscape-painter and author. His best known work is *Intellectual Life*].

1. It may be accepted for certain, to begin with, that men who seriously care for culture, and make it, next to moral duty, the principal object of their lives, are but little exposed to waste time in downright frivolity of any kind. You may be perfectly idle

at your own times, and perfectly frivolous even, whenever you have a mind to be frivolous, but then you will be clearly aware how the time is passing, and you will throw it away knowingly, as the most careful money economists will throw away a few sovereigns in a confessedly foolish amusement, merely for the relief of a break in the habit of his life. To a man of good taste and temper there is no danger of wasting too much time so long as the waste is intentional; but a man is exposed to time losses of a much more insidious character.

2. It is in our pursuits themselves that we throw away our most valuable time. Few intellectual men have the art of economising the hours of study. The very necessity, which every one acknowledges, of giving vast portions of life to attain proficiency in anything makes us prodigal where we ought to be parsimonious, and careless where we have need of unceasing vigilance. The best time savers are the lovers of soundness in all we learn or do, and a cheerful acceptance of inevitable limitations. There is a certain point of proficiency at which an acquisition begins to be of use, and unless we have the time and resolution necessary to reach that point, our labour is as completely thrown away as that of a mechanic who began to make an engine but never finished it.

3. Sir Arthur Helps says: "Time and occasion are the two important circumstances in human life, as regards which the most mistaken estimates are made. And the error is universal. It begets even the most studious and philosophic men. This may notably be seen in the present day, when many most distinguished men have laid down projects for literature and philosophy, to be accomplished by them in their own lifetime, which would require several men and many lifetimes to complete; and, generally speaking, if any person who has passed the meridian of life looks back upon his career, he will probably own that his greatest errors have

arisen from his not having made sufficient allowance for the length of time which his various schemes required for their fulfilment."

4. There are many traditional maxims about time which insist upon its brevity, upon the necessity of using it whilst it is there, upon the impossibility of recovering what is lost ; but the practical effect of these maxims upon conduct can scarcely be said to answer to their undeniable importance. The truth is that although they tell us to economise our time, they cannot, in the nature of things, instruct us as to the methods by which it is to be economised. Human life is so extremely various and complicated, whilst it tends every day to still greater variety and complication, that all maxims of a general nature require a much greater degree of intelligence in their application to individual cases than it ever cost originally to invent them. Any person gifted with ordinary commonsense can perceive that life is short, that time flies, that we ought to make good use of the present ; but it needs the union of much experience, with the most consummate wisdom, to know exactly what ought to be done and what ought to be left undone—the latter being by far the more important of the two.

5. Amongst the favourable influences of my early life was the kindness of a venerable country gentleman, who had seen a great deal of the world and passed many years, before he inherited his estates, in the practice of a laborious profession. I remember a theory of his, that experience was much less valuable than is generally supposed, because, except in matters of simple routine, the problems that present themselves to us for solution are nearly always dangerous from the presence of some unknown element. The unknown element he regarded as a hidden pitfall, and he warned me that in my progress through life I might always expect to tumble into it. This saying of his has been so often confirmed since then, that I now count upon the pitfall quite

as a matter of certainty. Very frequently I have escaped, but more by good luck than good management. Sometimes I have tumbled into it, and when this misfortune occurred it has not unfrequently been in consequence of having acted upon the advice of some very knowing and experienced men indeed.

6. We have all read Captain Marryat's "Midshipman Easy." There is a passage in that story which may serve as an illustration of what is constantly happening in actual life. The boats of the "Harpy" were ordered to board one of the enemy's vessels; young Easy was in command of one of these boats, and as they had to wait he began to fish. After they had received the order to advance, he delayed a little to catch his fish, and this delay not only saved him from being sunk by the enemy's broadside, but enabled him to board the Frenchman. Here the pitfall was avoided by idling away a minute of time on an occasion when minutes were like hours; yet it was mere luck, not wisdom, which led to the good result. There was a sad railway accident on one of the continental lines last autumn; a notable personage would have been in the train if he had arrived in time for it, but his miscalculation saved him.

7. In matters where there is no risk of the loss of life, but only of the waste of a portion of it in unprofitable employment, it frequently happens that procrastination, which is reputed to be the thief of time, becomes its best preserver. Suppose that you undertake an enterprise, but defer the execution of it from day to day: it is quite possible that in the interval some fact may accidentally come to your knowledge which would cause a great modification of your plan, or even its complete abandonment. Every thinking person is well aware that the enormous loss of time caused by the friction of our legislative machinery has preserved the country from a great deal of crude and ill-digested legislation.

Even Napoleon the Great, who had a rapidity of conception and of action so far surpassing that of other kings and commanders that it seems to us almost supernatural,* said that when you did not quite know what ought to be done it was best to do nothing at all. One of the most distinguished of living painters said exactly the same thing with reference to the practice of his art, and added that very little time would be needed for the actual execution of a picture if only the artist knew beforehand how and where to lay the colour.

8. It so often happens that mere activity is a waste of time, that people who have a morbid habit of being busy are often terrible time wasters, whilst, on the contrary, those who are judiciously deliberate, and allow themselves intervals of leisure, see the way before them in those intervals, and save time by the accuracy of their calculations.

9. Men are apt enough of themselves to fall into the most astonishing delusions about the opportunities which time affords, but they are even more deluded by the talk of the people about them. When children hear that a new carriage has been ordered, they expect to see it driven up to the door in a fortnight, with the paint quite dry on the panels. All people are children in this respect, except the workman who knows the endless details of production; and the workman himself, notwithstanding the lessons of experience, makes light of the future task. What gigantic plans we scheme, and how little we advance in the labour of a day! If there is one lesson which experience teaches, surely it is this, to make plans that are strictly limited, and to arrange our work in a practicable way within the limits that we must accept. Others expect so much from us that it seems as if we had accomplished nothing. "What! have you done only that?" they say, or we know by their looks that they are thinking it.

10. The most illusory of all the work that we propose to ourselves is reading. It seems so easy to read, that we intend in the indefinite future, to master the vastest literatures. We cannot bring ourselves to admit that the library we have collected is in great part closed to us simply by want of time. A dear friend of mine, who was a solicitor with a large practice, indulged in wonderful illusions about reading, and collected several thousand volumes, all fine editions, but he died without having cut their leaves. I like the university habit of making reading a business, and estimating the mastery of a few authors as a just title to consideration for scholarship. I should like very well to be shut up in a garden for a whole summer with no literature but the "Fairy Queen," and one year I very nearly realised that project, but publishers and the postman interfered with it. After all, this business of reading ought to be less illusory than most others, for printers divide books into pages, which they number, so that, with a moderate skill in arithmetic, one ought to be able to foresee the limits of one's possibilities.

11. All plans for sparing time in intellectual matters ought, however, to proceed upon the principle of thrift, and not upon the principle of avarice. The object of the thrifty man in money matters is so to lay out his money as to get the best possible result from his expenditure; the object of the avaricious man is to spend no more money than he can help. An artist who taught me painting often repeated a piece of advice which is valuable in other things than art, and which I try to remember whenever patience fails. He used to say to me, "*Give it time.*" The mere length of time that we bestow upon our work is in itself a most important element of success.

12. There are, in truth, only two ways of impressing anything on the memory,—either intensity or duration. If you saw a

man struck down by an assassin, you would remember the occurrence all your life ; but to remember with equal vividness a picture of the assassination, you would probably be obliged to spend a month or two in copying it. The subjects of our studies rarely produce an intensity of emotion sufficient to insure perfect recollection without the expenditure of time. And when your object is not to learn, but to produce, it is well to bear in mind that everything requires a certain definite time outlay, which *cannot* be reduced without an inevitable injury to quality.

13. There is another side to this subject which deserves attention. Some men work best under the sense of pressure. Simple compression evolves heat from iron, so that there is a flash of fire when a ball hits the side of an ironclad. The same law seems to hold good in the intellectual life of man, whenever he needs the stimulus of extraordinary excitement. Rossini positively advised a young composer never to write his overture until the evening before the first performance. "Nothing," he said, "excites inspiration like necessity,—the presence of a copyist waiting for your work, and the view of a manager in despair tearing out his hair by handfuls. In Italy in my time all the managers were bald at thirty. I composed the overture to 'Othello' in a small room in the Barbaja Palace, where the baldest and most ferocious of managers had shut me up by force with nothing but a dish of macaroni, and the threat that I should not leave the place alive until I had written the last note. I wrote the overture to the 'Gazza Ladra' on the day of the first performance, in the upper loft of the La Scala, where I had been confined by the manager, under the guard of four scenshifters, who had orders to throw my text out of the window bit by bit to copyists, who were waiting below to transcribe it. In default of music, I was to be thrown out myself."

14. I have quoted the best instance known to me of this voluntary seeking after pressure, but striking as it is, even this instance does not weaken what I said before. For observe, that although Rossini deferred the composition of his overture until the evening before the first performance, he knew very well that he could do it thoroughly in the time. He was like a clever school-boy who knows that he can learn his lesson in the quarter of an hour before the class begins. Since Rossini always allowed himself all the time that was necessary for what he had to do, it is clear that he did not sin against the great time necessity. The blamable error lies in miscalculation, and not in rapidity of performance.

15. Little books are occasionally published in which we are told that it is a sin to lose a minute. From the intellectual point of view this doctrine is simply stupid. What the Philistines call wasted time is often rich in the most varied experience to the intelligent. If all we have learned in idle moments could be suddenly expelled from our minds by some chemical process, it is probable that they would be worth very little afterwards. What, after such a process, would have remained to Shakespeare, Scott, Cervantes, Thackeray, Dickens, Hogarth, Goldsmith, Moliere? When these great students of human nature were learning most, the sort of people who write the foolish little books just alluded to would have wanted to send them home to the dictionary or the desk. Töpffer and Claude Tillier, both men of delicate and observant genius, attached the greatest importance to hours of idleness. Töpffer said that a year of downright loitering was a desirable element in a liberal education ; whilst Claude Tillier went even further and boldly affirmed that "the time best employed is that which one loses."

QUESTIONS AND EXERCISES.

1. What kind of loss in the matter of time do men of culture and education usually suffer ?

2. What, according to Hamerton, is the most successful way of economising time ?

3. Why is it that the current maxims relating to the value of time are not usually followed by men ?

4. Relate two stories to show that idleness and unpunctuality have often been occasions of avoiding dangers

5. In what matters may procrastination be a saver of time ? Illustrate this by means of an example.

6. Explain the paradox : " Mere activity is a waste of time "

7. Distinguish between *thrift* and *avarice*, and apply the two terms to the use of time.

8. A proverb says, " It is a sin to lose a minute." Hamerton says with regard to this proverb that " from the intellectual point of view this doctrine is simply stupid " How does he prove this ?

9. Explain the following passages as clearly as you can :—

(a) The very necessity, which every one acknowledges vigilance. (Para. 2)

(b) Human life is so extremely various and complicated .. them. (Para. 4).

(c) Every thinking person is well awarelegislation (Para. 7).

(d) The subjects of our studies rarely producetime (Para. 12)

(e) Simple compression evolves heatexcitement. (Para. 13).

(f) When these great students of human nature desk. (Para 15).

10. Parse the italicised words in the following :—

(a) *It* may be accepted for *certain*, to *begin with*, that men who seriously care for culture, and make it, *next* to moral duty, the principal object of their lives, are *but* little exposed to waste time in downright frivolity of any kind.

(b) And *generally speaking*, if any person who has passed, &c.

- (c) But it needs the union of much experience with the most consummate wisdom, *to know* exactly what ought to be done and what ought to be left undone—the *latter* being frequently *by far* the more important of the *two*.
 - (d) This saying of *his* has been so often confirmed *since then* that I now count upon the pitfall *as* a matter of certainty.
 - (e) There was a sad railway accident last *autumn*.
 - (f) *Suppose* that you undertake an enterprise.
 - (g) If there is one lesson which experience teaches, it is this, *to make plans that* are strictly limited.
 - (h) Others expect so much from us that *it* seems *as if* we had accomplished nothing.
 - (i) A friend of *mine* collected several thousand volumes, *all* fine editions, but he died without having cut their leaves.
 - (j) I have quoted the best instance known to me of this voluntary *seeking* after pressure, but *striking* as it is, even this instance does not weaken what I said *before*.
 - (k) For *observe*, that although Rossini deferred the composition of his overture till the evening *before* the first performance.
11. Justify the use of the definite article in the following places :—
- (1) He was like a clever schoolboy who knows that he can learn his lesson in *the* quarter of an hour before the class begins.
 - (2) He knew very well that he could do it thoroughly in *the* time.
12. Analyse in tabular form :—
- (1) There is a certain point of proficiency at which..... it. (Para. 2).
 - (2) This may notably be seen in the present day..... fulfilment. (Para. 3).
 - (3) I remember a theory of his.....element. (Para. 5).
 - (4) Even Napoleon the Great.....all. (Para. 7).
 - (5) It so often happens that mere activity.....calculation. (Para 8).

13. Explain the following words and phrases carefully :—

To begin with ; Downright frivolity ; Insidious ; Unceasing vigilance ; Cheerful acceptance of inevitable limitations ; Thrown away ; Meridian of life ; To look back upon ; Traditional maxims ; To answer to ; In the nature of things ; Consummate ; Favourable influence ; Matters of simple routine ; Hidden pitfall ; Coun upon ; To board a vessel ; Broadside ; Idle away ; When minutes were like hours ; Notable personage ; Procrastination is the thief of time ; Our legislative machinery ; Crude and ill-digested ; Rapidity of conception and of action ; Supernatural ; Morbid habit ; Judiciously deliberate ; Make light of ; Gigantic plans ; Making reading a business ; A just title to consideration for scholarship ; Foresee the limits of one's possibilities ; To lay out money ; Under the sense of pressure ; Ironclad ; To hold good ; Intellectual life ; Stimulus of extraordinary excitement ; Overture ; Tearing out his hair by handfuls ; Loft ; To sin against ; Philistines ; Rich in ; Students of human nature ; Send them home to the dictionary or the desk ; Men of delicate and observant genius ; Downright loitering ; Liberal education.

SECTION II.
DIDACTIC & MORAL.

I.

ADVICE TO STUDENTS.

THOMAS CARLYLE.

(1795—1881).

[The following is an extract from Carlyle's Address to the students of Edinburgh University on the occasion of his acceptance of the office of Rector of that University, April, 1866. Carlyle is one of the greatest writers of the 19th century. As a prophet in the guise of a man of letters, he exercised a greater influence on English literature during the middle of the nineteenth century, and on the ethical, religious, and political beliefs of his time, than any of his contemporaries. As the master of the graphic in style, he has no rival, and no second].

1. (Advices, I believe, to young men—and to all men—are very seldom much valued.) There is a great deal of advising, and very little faithful performing. And talk that does not end in any kind of action, is better suppressed altogether. I would not, therefore, go much into advising; but there is one advice I must give you. It is, in fact, the summary of all advices, and you have heard it a thousand times, I daresay; but I must, nevertheless, let you hear it the thousand and first time, for it is most intensely true whether you will believe it at present or not—namely, that above all things the interest of your own life depends upon being diligent now, while it is called to-day, in this place where you have come to get education. Diligent! That includes all virtues in it that a student can have; I mean to include in it all qualities that lead into the acquirement of real instruction and improvement in such a place. If you will believe me, you who are young, yours is the golden season of life. As you have heard it called, so it verily is, the seed-time of life, in which, if you do not sow, or if you sow tares instead of wheat, you cannot expect to reap well

afterwards, and you will arrive at indeed little ; while in the course of years, when you come to look back, and if you have not done what you have heard from your advisers—and among many counsellors there is wisdom—you will bitterly repent when it is too late. The habits of study acquired at Universities are of the highest importance in after-life. At the season when you are in young years the whole mind is, as it were, fluid, and is capable of forming itself into any shape that the owner of the mind pleases to order it to form itself into. The mind is in a fluid state, but it hardens up gradually to the consistency of rock or iron, and you cannot alter the habits of an old man, but as he has began he will proceed and go on to the last. By diligence, I mean among other things—and very chiefly—honesty in all your inquiries into what you are about. Pursue your studies in the way your conscience calls honest. More and more endeavour to do that. Keep, I mean to say, an accurate separation of what you have really come to know in your own minds, and what is still unknown. Leave all that on the hypothetical side of the barrier, as things afterwards to be acquired, if acquired at all ; and be careful not to stamp a thing as known when you do not yet know it. Count a thing known only when it is stamped on your mind, so that you may survey it on all sides with intelligence.

2. There is such a thing as a man endeavouring to persuade himself, and endeavouring to persuade others, that he knows about things when he does not know more than the outside skin of them ; and he goes flourishing about with them. There is also a process called cramming in some Universities—that is, getting up such points of things as the examiner is likely to put questions about. Avoid all that as entirely unworthy of an honourable habit. Be modest, and humble, and diligent in your attention to what your teachers tell you, who are profoundly interested in

trying to bring you forward in the right way, so far as they have been able to understand it. Try all things they set before you, in order, if possible, to understand them, and to value them in proportion to your fitness for them. Gradually see what kind of work you can do ; for it is the first of all problems for a man to find out what kind of work he is to do in this universe. In fact, morality as regards study is, as in all other things, the primary consideration, and overrides all others. A dishonest man cannot do anything real ; and it would be greatly better if he were tied up from doing any such thing. He does nothing but darken counsel by the words he utters. That is a very old doctrine, but a very true one ; and you will find it confirmed by all the thinking men that have ever lived in this long series of generations of which we are the latest.

3. I daresay you know, very many of you, that it is now 700 years since Universities were first set up in this world of ours. Abelard and other people had risen up with doctrines in them the people wished to hear of, and students flocked towards them from all parts of the world. There was no getting the thing recorded in books as you may now. You had to hear him speaking to you orally, or else you could not learn at all what it was that he wanted to say. And so they gathered together the various people who had anything to teach, and formed themselves gradually, under the patronage of kings and other potentates who were anxious about the culture of their populations, nobly anxious for their benefit, and became a University.

4. I daresay, perhaps, you have heard it said that all that is greatly altered by the invention of printing, which took place about midway between us and the origin of Universities. A man has not now to go away to where a professor is actually speaking, because in most cases he can get his doctrine out of him through a

book, and can read it, and read it again and again, and study it. I don't know that I know of any way in which the whole facts of a subject may be more completely taken in, if our studies are moulded in conformity with it. Nevertheless, Universities have, and will continue to have, an indispensable value in society—a very high value. I consider the very highest interests of man vitally intrusted to them.

5. What the Universities have mainly done,—what I have found the University did for me, was that it taught me to read in various languages, and various sciences, so that I could go into the books that treated of these things, and try anything I wanted to make myself master of gradually, as I found it suit me. Whatever you may think of all that, the clearest and most imperative duty lies on every one of you to be assiduous in your reading : and learn to be good readers, which is, perhaps, a more difficult thing than you imagine. Learn to be discriminative in your reading—to read all kinds of things that you have an interest in. and that you find to be really fit for what you are engaged in. Of course, at the present time, in a great deal of the reading incumbent on you you must be guided by the books recommended to you by your professor. And then, when you get out of the University, and go into studies of your own, you will find it very important that you have selected a field, a province in which you can study and work.

6. The most unhappy of all men is the man that cannot tell what he is going to do, that he has got no work cut out for him in the world, and does not go into it. For work is the grand cure of all the maladies and miseries that ever beset mankind—honest work, which you intend getting done. If you are in a strait, a very good indication as to choice—perhaps the best you could get—is a book you have a great curiosity about. You are

then in the readiest and best of all possible conditions to improve by that book. It is analogous to what doctors tell us about the physical health and appetites of the patient. You must learn to distinguish between false appetite and real. There is such a thing as false appetite, which will lead a man into vagaries with regard to diet; will tempt him to eat spicy things which he should not eat at all, and would not but that it is toothsome, and for the moment in baseness of mind. A man ought to inquire and find out what he really and truly has an appetite for—what suits his constitution; and that, doctors tell him, is the very thing he ought to have in general. And so with books. As applicable to almost all of you, I will say that it is highly expedient to go into history—to inquire into what has passed before you in the families of men.....

7. One remark more about your reading. I do not know whether it has been sufficiently brought home to you that there are two kinds of books. When a man is reading on any kind of subject, in most departments of books, you will find that there is a division of good books and bad books—there is a good kind of a book and a bad kind of a book. I am not to assume that you are all ill acquainted with this; but I may remind you that it is a very important consideration at present. It casts aside altogether the idea that people have that if they are reading any book—that if an ignorant man is reading any book, he is doing rather better than nothing at all. I entirely call that in question. I even venture to deny it. It would be much safer and better would he have no concern with books at all than with some of them. You know these are my views. There are a number, an increasing number, of books that are decidedly to him not useful. But he will learn also that a certain number of books were written by a supreme, noble kind of people—not a very great number—

but a great number adhere more or less to that side of things. In short, I conceive that books are like men's souls—divided into sheep and goats. Some of them are calculated to be of very great advantage in teaching—in forwarding the teaching of all generations. Others are going down, down, doing more and more, wilder and wilder mischief.

8. And for the rest, in regard to all your studies here, and whatever you may learn, you are to remember that the object is not particular knowledge—that you are going to get higher in technical perfections, and all that sort of thing. There is a higher aim lies at the rear of all that, especially among those who are intended for literary, for speaking pursuits—the sacred profession. You are ever to bear in mind that there lies behind that the acquisition of what may be called wisdom—namely, sound appreciation and just decision as to all the objects that come round about you, and the habit of behaving with justice and wisdom. In short, great is wisdom—great is the value of wisdom. It cannot be exaggerated. The highest achievement of man—"Blessed is he that getteth understanding." And that, I believe, occasionally may be missed very easily; but never more easily than now, I think. If that is a failure, all is a failure.....

9. I need not hide from you, young gentlemen, that you have got into a very troublous epoch of the world; and I don't think you will find it improve the footing you have, though you have many advantages which we had not. You have careers open to you, by public examinations and so on, which is a thing much to be approved, and which we hope to see perfected more and more. All that was entirely unknown in my time, and you have many things to recognise as advantages. But you will find the ways of the world more changeful than ever, I think. We have got into the age of revolutions. All kinds of things are coming to be

subjected to fire, as it were; hotter and hotter the wind rises around everything. All sorts of new ideas are getting afloat. It is evident that whatever is not made of asbestos will have to be burnt in this world. It will not stand the heat it is getting exposed to. The wiser kind of man—the select, of whom I hope you will be part—has more and more to move with double wisdom; and will find that the crooked things that he has to pull straight in his own life, or round about, wherever he may be, are manifold, and will task all his strength wherever he may go.

10. But why should I complain of that either?—for that is a thing a man is born to in all epochs. He is born to expend every particle of strength that God Almighty has given him, in doing the work he finds he is fit for—to stand it out to the last breath of life, and do his best. We are called upon to do that; and the reward we all get—which we are perfectly sure of if we have merited it—is that we have got the work done, or, at least, that we have tried to do the work; for that is a great blessing in itself; and I should say there is not very much more reward than that going in this world. If the man gets meat and clothes, what matters it whether he have £ 10,000 or £ 10,000,000 or £ 70 a year? He can get meat and clothes for that; and he will find very little difference intrinsically, if he is a wise man.

11. I warmly second the advice of the wisest of men—"Don't be ambitious; don't be at all too desirous of success; be loyal and modest." Cut down the proud towering thoughts that you get into you, or see that they be pure as well as high. There is a nobler ambition than the gaining of all California would be, or the getting of all the suffrages that are on the planet just now.

12. Finally, gentlemen, I have one advice to give you, which is practically of very great importance, though a very

humble one. I have no doubt you will have among you people ardently bent to consider life cheap, for the purpose of getting forward in what they are aiming at of high; and you are to consider throughout, much more than is done at present, that health is a thing to be attended to continually—that you are to regard that as the very highest of all temporal things for you. There is no kind of achievement you could make in the world that is equal to perfect health. What are nuggets and millions? The French financier said, “Alas! why is there no sleep to be sold?” Sleep was not in the market at any quotation.

13. It is a curious thing that the old word for ‘holy’ in the German language—*heilig*—also means healthy. And so *Heilbronn* means, ‘holy-well’, or ‘healthy-well.’ We have in the Scotch ‘hale’; and, I suppose our English word ‘whole’—with a *w*—all of one piece, without any hole in it—is the same word. I find that you could not get any better definition of what ‘holy’ really is than ‘healthy—completely healthy.’ *Mens sana in corpore sano*.

14. Well, that old etymology—what a lesson it is against certain gloomy, austere, ascetic people, that have gone about as if this world were all a dismal prison-house! It has, indeed, got all the ugly things in it that I have been alluding to; but there is an eternal sky over it, and the blessed sunshine, verdure of spring, and rich autumn, and all that in it, too. Piety does not mean that a man should make a sour face about things, and refuse to enjoy in moderation what his Maker has given.

15. On the whole, I would bid you stand up to your work, whatever it may be, and not be afraid of it—not in sorrows or contradiction to yield, but pushing on towards the goal. And don’t suppose that people are hostile to you in the world. You will rarely find anybody designedly doing you ill. You may

feel often as if the whole world is obstructing you, more or less : but you will find that to be so because the world is travelling in a different way from you, and rushing on in its own path. Each man has only an extremely good-will to himself—which he has a right to have—and is moving on towards his object. If you find many people who are hard and indifferent to you in a world that you consider to be unhospitable and cruel—as often, indeed, happens to a tender-hearted, stirring young creature—you will also find there are noble hearts, who will look kindly on you, and their help will be precious to you beyond price. You will get good and evil as you go on, and have the success that has been appointed to you.

QUESTIONS AND EXERCISES.

1. What advice does Carlyle call the "summary of all advices"?
2. What virtue, according to Carlyle, "includes in it all virtues that a student can have"?
3. What does Carlyle mean by "morality as regards study"? What has he to say on this morality?
4. Describe how Universities first originated? What has been the chief work of Universities?
5. Re-write very briefly the lessons that you learn from Carlyle in this "Address", arranging your answer in serial order.
6. What does Carlyle say here about health?
7. Explain the following passages as clearly as you can:—
 - (a) Talk that does not end in any kind of action..... altogether. (Para. 1).
 - (b) As you have heard it called, so it verily is late. (Para. 1).
 - (c) The mind is in a fluid state... .. last. (Para. 1).
 - (d) There is such a thing as a man endeavouring..... them. (Para. 2).

- (e) For work is the grand cure of all the maladies..... done. (Para. 6).
- (f) You must learn to distinguish between false appetite and real. (Para. 6).
- (g) In short, I conceive that books are like men's souls..... divided into sheep and goats. (Para. 7).
- (h) All kinds of things are coming to be subjected everything. (Para. 9).
- (i) It is evident that whatever is not..... exposed to. (Para. 9)
- (j) There is a nobler ambition than the gaining of all Californianow. (Para. 11).
- (k) What are nuggets and millions ?..... quotation. (Para. 12).
- (l) Piety does not mean that a man..... given. (Para. 14).

8. Parse the italicised words in the following :—

- (a) There is a great deal of *advising*, and very little faithful *performing*.
- (b) *As* you have heard it *called*, so it verily is, the *seed time* of life.
- (c) At the season when you are in young years, the whole mind is, *as it were*, fluid, and is capable of *forming* itself into any shape that the owner of the mind pleases *to order it to form* itself into.
- (d) And he goes *flourishing* about with them.
- (e) There is also a process called cramming, that is, *getting up* such points of things *as* the examiner is likely to *put questions about*.
- (f) He does nothing *but* darken counsel by the words he *utters*.
- (g) It is now 700 years *since* Universities were first set up.
- (h) There was no *getting* the thing *recorded* in books *as* you *may* now.
- (i).....so that I could go into the books that treated of these things, and try anything I *would* to make myself master of gradually, *as* I found it *suit* me.

- (j) And so with books.
- (k) I do not know whether it has been sufficiently brought home to you.
- (l) He is born to *expend* every particle of strength that God has given him, in *doing* the work he finds he is fit for—to *stand* it out to the last.....
- (m) I would bid you *stand* up to your work.

9. Explain the following words and phrases carefully:—

I daresay; Above all things; While it is called to-day; Golden season of life; Seed-time of life; On the hypothetical side of the barrier; Stamped on the mind; Survey it on all sides; Outside skin of things; Flourishing about; Cramming; Bring you forward in the right way; Primary consideration; Overrides all others; Tied up from; Darken counsel; Set up; The very highest interests of man; Imperative duty; Cut out for him; Grand cure; In a strait; False appetite; Vagaries; Toothsome; Baseness of mind; Call in question; Divided into sheep and goats; Going down; Technical perfections; At the rear of; Speaking pursuits; Lie behind; Cannot be exaggerated; Troublous epoch; Footing; Subjected to fire; Getting afloat; Asbestos; Stand the heat; Crooked things; Pull straight or round about; To stand it out; To the last breath of life; Called upon; Meat and clothes; Intrinsically; Cut down; Towering thoughts; Consider life cheap; Getting forward; Temporal things; Nuggets; Financier; At any quotation; Of one piece; *Mens sana in corpore sano*; Gloomy austere ascetic people; Dismal prison-house; Make a sour face; Stand up to your work; Pushing on towards the goal; Rushing on in its own path; Precious beyond price.

10. Analyse:—

- (1) It is in fact the summary of all advices..... education. (Para. 1).
 - (2) As you have heard it called, so verily..... late. (Para. 1).
 - (3) There is such a thing as false appetite..... mind. (Para. 6).
 - (4) It casts aside altogether the idea..... all. (Para. 7).
 - (5) If you find many people who are hard and indifferent... price. (Para. 15).
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2.

LESSONS TO A YOUTH ENTERING THE WORLD.

OLIVER GOLDSMITH.

(1728-1774).

[The following is one of the essays taken from Goldsmith's 'Citizen of the World', a collection of letters supposed to be written by a Chinese philosopher travelling in England, to his friends at home. These letters, written and published at varied intervals, at once established the author's fame as an essayist of the very first class. The essays of Goldsmith are rich in solid excellences: they maintain a high standard of virtuous feeling and moral purity, and are pervaded throughout with an instinctive honesty that never palters with truth. Goldsmith is however more famous as a poet than as a prose-writer. His two poems *The Traveller* and the *Deserted Village* occupy a high place among English classics].

1. The news of your freedom lifts the load of former anxiety from my mind ; I can now think of my son without regret, applaud his resignation under calamities, and his conduct in extricating himself from them.

2. You are now free, just let loose from the bondage of a hard master : this is the crisis of your fate ; and as you now manage fortune, succeeding life will be marked with happiness or misery. A few years' perseverance in prudence, which at your age is but another name for virtue, will ensure comfort, pleasure, tranquillity, esteem ; too eager an enjoyment of every good that now offers will reverse the medal, and present you with poverty, anxiety, remorse, contempt.

3. As it had been observed, that none are better qualified to give others advice, than those who have taken the least of it themselves ; so in this respect I find myself perfectly authorized to offer

mine, even though I should waive my paternal authority upon this occasion.

4. The most usual way among young men who have no resolution of their own is, first to ask one friend's advice, and follow it for some time ; then to ask advice of another, and turn to that ; so of a third : still unsteady, always changing. However, be assured, {that every change of this nature is for the worse : people may tell you of your being unfit for some peculiar occupations in life ; but heed them not ; (whatever employment you follow with perseverance and assiduity will be found fit for you ; it will be your support in youth, and comfort in age.) In learning the useful part of every profession very moderate abilities will suffice ; even if the mind be a little balanced with stupidity, it may in this case be useful. Great abilities have always been less serviceable to the possessors than moderate ones. Life has been compared to a race ; but the allusion still improves by observing, that the most swift are ever the least manageable.

5. To know one profession only is enough for one man to know ; and this (whatever the professors may tell you to the contrary) is soon learned. Be contented, therefore, with one good employment ; for if you undertake two at a time, people will give you business in neither.

6. A conjurer and a tailor once happened to converse together. "Alas !" cries the tailor, "what an unhappy poor creature am I ; if people should ever take it in their heads to live without clothes, I am undone ; I have no other trade to have recourse to".—"Indeed, friend, I pity you sincerely", replied the conjurer ; "but, thank Heaven, things are not quite so bad with me ; for if one trick should fail, I have a hundred tricks more for them yet. However, if at any time you are reduced to beggary, apply to me, and I will relieve you". A famine overspread the

land; the tailor made a shift to live, because his customers could not be without clothes; but the poor conjurer, with all his hundred tricks, could find none that had money to throw away; it was in vain that he promised to eat fire, or to vomit pins; no single creature would relieve him, till he was at last obliged to beg from the very tailor whose calling he had formerly despised.

7. There are no obstructions more fatal to fortune than pride and resentment. If you must resent injuries at all, at least suppress your indignation until you become rich, and then show away: the resentment of a poor man is like the efforts of a harmless insect to sting; it may get him crushed, but cannot defend him. Who values that anger which is consumed only in empty menaces?

8. Once upon a time a goose fed its young by a pond side; and a goose, in such circumstances, is always exceedingly proud, and excessively punctilious. If any other animal, without the least design to offend, happened to pass that way, the goose was immediately at him. The pond, she said, was hers, and she would maintain a right in it, and support her honour, while she had a bill to hiss, or a wing to flutter. In this manner she drove away ducks, pigs, and chickens; nay, even the insidious cat was seen to scamper. A lounging mastiff, however, happened to pass by, and thought it no harm if he should lap a little of the water, as he was thirsty. The guardian goose flew at him like a fury, pecked at him with her beak, and flapped him with her feathers. The dog grew angry, and had twenty times a good mind to give her a sly snap: but suppressing his indignation, because his master was nigh, "Plague take thee," cries he, "for a fool! sure those who have neither strength nor weapons to fight, at least should be civil: that fluttering and hissing of thine may one day get thine head snapped off, but it can neither injure thy enemies,

nor ever protect thee." So saying, he went forward to the pond, quenched his thirst inspite of the goose and followed his master.

9. Another obstruction to the fortune of youth is, that while they are willing to take offence from none, they are also equally desirous of giving nobody offence. From hence they endeavour to please all, comply with every request, attempt to suit themselves to every company, have no will of their own, but, like wax, catch every contiguous impression. By thus attempting to get universal satisfaction, they at last find themselves miserably disappointed : to bring the generality of admirers on our side, it is sufficient to attempt pleasing a very few.

10. A painter of eminence was once resolved to finish a piece which should please the whole world. When, therefore, he had drawn a picture, in which his utmost skill was exhausted, it was exposed in the public market-place, with directions at the bottom for every spectator to mark with a brush, which lay by, every limb and feature which seemed erroneous. The spectators came, and in general applauded ; but each, willing to show his talent at criticism, marked whatever he thought proper. At evening, when the painter came, he was mortified to find the whole picture one universal blot—not a single stroke that was not stigmatized with marks of disapprobation : not satisfied with this trial, the next day he was resolved to try them in a different manner, and, exposing his picture as before, desired that every spectator would mark those beauties he approved or admired. The people complied ; and the artist returning, found his picture replete with the marks of beauty : every stroke that had been on the preceding day condemned, now received the character of approbation. " Well ", cries the painter, " I now find that the best way to please one half of the world, is not to mind what the other half says ;

since what are faults in the eyes of these, shall be by those regarded as beauties."

QUESTIONS AND EXERCISES.

1. Reproduce briefly the advice that Goldsmith gives to the young man about to enter the world.
2. What errors does he advise the youth to avoid?
3. By what story does Goldsmith illustrate his remark that it is enough to know one profession only?
4. Name the three most fatal obstructions to the fortune of a youth that Goldsmith mentions in this essay
5. "The best way to please one half of the world is not to mind what the other half says." Explain and illustrate this sentence.
6. Explain as clearly as you can :—
 - (a) This is the crisis of your fate misery. (Para. 2).
 - (b) As it has been observed that none are better qualified .. occasion. (Para 3).
 - (c) Great abilities have always been less serviceable to the possessors than moderate ones. (Para. 4).
 - (d) Life has been compared to a race... .. manageable. (Para. 4)
 - (e) The resentment of a poor man is like the efforts .. him. (Para 7)
 - (f) Who values that anger menaces? (Para 7)
 - (g) From hence they endeavour to please all impression. (Para 9).
7. Parse the italicised words in the following :—
 - (a) You are now free, *just let loose* from the bondage of a hard master ; and *as* you now manage fortune, *succeeding* life will be marked with happiness or misery.
 - (b) which is *but* another name for virtue.
 - (c) However, *be assured*, that every change of this nature is for *the worse*.
 - (d) Great abilities have always been less serviceable to the possessors *than* moderate ones.

- (e) *To know* one profession only is enough for one man to know.
- (f) I have no other trade *to have* recourse to.
- (g)that had money *to throw* away.
- (h) Even the cat was *seen to scamper*.
- (i) Plague *take* thee !
- (j) *So saying*, he went forward.
- (k) *To bring* the generality of admirers on our side, it is sufficient *to attempt* pleasing a very few.
- (l) He was mortified *to find* the whole picture one universal blot—not a single *stroke* that was not stigmatised.
8. Give the exact force of the italicised words in the following :—
- (a) Apply to me and I *will* relieve you.
- (b) The poor conjurer, *with* all his hundred tricks, could find none.
- (c) No single creature *would* relieve him.
- (d) A painter was once resolved to finish a piece which *should* please the whole world.
9. Explain the following words and phrases :—

Resignation ; Let loose ; Crisis of your fate ; Is but another name for ; Reverse the medal ; Waive ; Paternal authority ; Who have no resolution of their own ; Balanced with stupidity ; Take it in their heads ; Undone ; To have recourse to ; Things are not quite so bad with me ; Reduced to beggary ; Made shift to live ; To throw away ; Calling ; Fatal to fortune ; Show away ; Consumed in empty menaces ; Punctilious ; At him ; Insidious ; Scamper ; Lounging ; Mastiff ; Flew at him like a fury ; Had a good mind ; Sly soap ; Plague take thee for a fool ; Have no will of their own ; Like wax, catch every contiguous impression ; Give universal satisfaction ; Bring on our side ; In which his utmost skill was exhausted ; Willing to show his talent at criticism ; One universal blot ; Stigmatised ; Marks of disapprobation ; Replete with ; Received the character of approbation.

10. Analyse the following sentences :—

- (1) As it had been observed.....occasion. (Para. 3).
- (2) When therefore he had drawn a pictureerroneous. (Para. 40).
- (3) " Well," cries the painter.....beauties. (Para. 10).

11. Reduce to indirect speech the conversation in para. 6.
12. Reduce to direct speech :—
The pond, she said, was hers, and she would maintain a right flutter. (Para. 8).

3.

TRUTH.

CHESTER MACNAGHTEN.

(1843—1896.)

[The following are three of the addresses delivered from time to time by Chester Macnaghten, first Principal of the Rajkumar College of Kathiawar, to his students. Macnaghten came out to India in 1866 as tutor to the young Maharaja of Darbhanga, and in 1870 he was appointed Principal of the new Rajkumar College at Rajkot, in Kathiawar, and at this post he remained for 25 years. The Addresses, as written specially for an audience consisting exclusively of College students, have a high educational value. The style too is as clear and simple as it can be, and hence an apt model for imitation by Indian youths.

The "Addresses" have been collected and published in one volume entitled 'Common Thoughts on Serious Subjects' (Thacker Spink and Co, Calcutta). They have also been translated into Gujarati and Urdu].

TRUTH IN WORD.

1. We may consider truth in three aspects,—truth in our words, truth in our deeds, truth in our thoughts.

2. Do we always say what is strictly true? I am afraid that some of us, when we find it convenient for some petty purpose to substitute falsehood for truth, do so without much consideration of the great harm thereby done to our souls. For every departure from the truth is like a festering wound, turning that which was wholesome into disease, that which was righteous into sin.

Every such wound tends to make us more and more the children of evil, less and less the children of God. Why is this ?

3. "Surely", you may argue—for so I have heard an Indian boy argue, but I think he must have argued against his own conscience—"Surely, if by telling a lie I benefit myself while I do harm to no one, I shall be right to tell the lie which does no harm but only good. If I do no harm to others, may I not rightly tell a lie to save myself from disgrace?" My friends, if you have reasoned in this way, you have reasoned to your own destruction. For such a lie, more than anything else, tends to the destruction of your noblest self; and, while you may outwardly seem to flourish, you are inwardly perishing, dying away: living for this world, dying from God. For, as I said, every lie which is spoken is as a wound to the soul, a wound which tends to kill it. And what do I mean by killing the soul? I mean that that part of it which is divine, and which keeps us in holy communion with God, is so scarred and marred that it loses God's image; and so we are severed—we sever ourselves—from Him who is the Health and the Life of our souls. For truth is of the very essence of God; and, if we depart from the truth in anything, we depart from God; and in departing from Him we depart from all that is really worth having, from all that is really precious and good. You see, then, what a poor thing it is to tell a lie, and what a wretched exchange we make when, for the sake of some small worldly gain, such as gaining money or avoiding punishment, we wilfully sever ourselves from God. I have wished to set Truth on this foundation, believing, as I sincerely do, that this is its surest and truest foundation; that Truth is divine, and that God is truth, and that, therefore, to whatsoever extent we sever ourselves from the truth, we to that extent sever ourselves from God, and dim His light in our hearts.

4. Therefore, as we have the high privilege of calling ourselves the children of God, we must hold it our duty, our highest duty, to speak the truth. For only by strict regard to the truth can we keep close to Him, who is all Truth Himself, and with whom no shadow of falsehood can live. This is what I may call the divine side of Truth, and in my opinion it gives us the reason why we should reverence the truth above all things. He who loves the truth loves God, and lives in God, and God in him. He who tells lies cannot love God.

5. Truth has also a human and social side : a side which concerns our neighbours. And all philosophers and moralists declare that without truth the world cannot go on : that, at any rate, in all social relationships and all business contracts, unless we keep our word one with another, society cannot be held together. And, therefore, in every civilized country, the government has had to make laws which bind people to keep their promises and to be faithful to their engagements : the marriage laws are laws of this kind, and so are all laws concerning contract and trade. If any one wilfully breaks the promises publicly given, he is publicly punished.

6. But can it *ever* be good for society that we should on exceptional occasions act exceptionally, and, for a good object, say what is not true? In such a case would not the good intention make the false word a good, though not a true, one? To that I can give only one answer. That which is untrue can never be good, because that which is untrue can never be God's will. At every time, in every circumstance, to speak the truth is best. Though to us the consequences may *seem* to be unfortunate, we may safely leave them in God's hands. This I believe to be the true teaching : "Let us speak the truth always, the truth, the whole truth, and nothing but the truth"; and in so doing we

shall keep near to God, and benefit our fellow-men. This indeed is the path which leads to honour even in this our transitory world, as the Persian poet signified when he said he never saw a person lose himself on the straight road.

7. This is also the path which leads us above the concerns of this world to the gate of Heaven, for, though all else in this world may perish, the truth will abide eternally.

TRUTH IN DEED.

8. Every judge who placed in authority gives a wrong judgment for the sake of a bribe is guilty of a lie in deed, and a lie of the basest kind. Every officer who trusted by the state uses his power for his own private ends, to gain something for himself, or to hurt his neighbour, to favour the rich or oppress the poor, this man, though he says nothing at all, and though outwardly he *seems* to be doing his duty, is nevertheless a liar and traitor—a traitor who wittingly poisons the well which he is appointed to guard. Professing to be the minister of justice, he promotes injustice; professing to be the servant of God, he does what God most hates.

9. And why do I call a public officer the professed servant of God? Because every government and every power established in this world is established by God, and is responsible to God for the people over whom it is set. And this is why we all are bound to obey those rulers who are set over us: because they are set over us by God. This too is what Manu* means when he says that a king is a "particle of God"; there is something in a king which is more divine than in common men. He means that the king's power is to be respected, because it is given to him by God. In

* Manu was an ancient Hindu lawgiver, who drew up a Code of Laws probably in the 9th century B. C.

the same way, all officers under the king are appointed to do God's work among men, the work of order and justice and peace ; and if, when appointed to do this work, they make themselves parties to injustice and wrong, do they not turn God's work into a lie, the highest and holiest duty into sin ? Therefore those placed in high public trust who do not do the will of God are traitors to God and their fellow-men : they are traitors to their own nobility ; and God will not long allow them to stand. So you see, my friends, in public affairs an acted lie, a public dishonesty, is a sin of double blackness, both because every lie is a sin, and because this particular kind of sin degrades a man. A lie is bad in any one ; but what shall we say of the commander who, having held a high rank in God's army, goes over to the enemy ? We should call him a traitor of the darkest dye ; we should say that as a traitor he deserves to be shot. Such a traitor is every officer in high authority. who in his conduct is not true to the commission which he holds from God.

10. I have wished to say something of this public duty of truth in positions of public trust, because perhaps it is sometimes considered that high office held in Native States, is a good opportunity of making money and advancing the worldly wealth of one's family. My friends, any one who so thinks is very far from the mind of God. And if only we could constantly realise God's Holy Presence, and feel what our duty in this world is, we should never descend to such ignoble thoughts as to wish for selfish or worldly advancement, but only with a deep sense of God's goodness, and a grateful enthusiasm to do His will, we should strive to diffuse the rich knowledge of His love and the image of His mercy and justice among men. If all public officers were of this mind, might not they make even this world like the kingdom of Heaven ?

11. These thoughts may not be without meaning for us, for some of you here may be called on to rule, and others to serve, in high places of authority. But, whatever the future of each may be, there are duties of truth for us, one and all, here, and to-day, in this College. In all that we do let us be true to one another but especially to God. For if we be true to God, we must be true to one another. But we cannot be true, unless we do right: for, if we do wrong, we shall certainly try to conceal the evil which we have done—in other words, we shall be untrue. And we cannot do right without God's help. And so we come back to the same old truth, which I cannot repeat too often; we cannot act truly unless we feel that we have His Presence with us.

12. He who before the face of his master makes an outside show of doing his duty, and, as soon as his master's back is turned, does what he knows would grieve him; who keeps one kind of behaviour for College and another for home; who behaves respectfully towards his masters, but rudely and unkindly towards his companions, this boy's life is an acted lie, a life which is untrue before men and God. Of course in your dealings with your boy friends you will not behave in exactly the same way as you behave in your dealings with your masters. I do not mean that, or anything like that. You will of course naturally behave among your equals with an ease and familiarity which you could not assume in the presence of your elders in authority; and such difference of behaviour will be perfectly true as well as perfectly natural and right. But if you do in the presence of your companions an act which you know to be wrong in itself, and which, because you know it to be wrong, you would fear to do in the presence of your master; if you do in secret a wicked thing which you would be ashamed to do openly, and then appear

before the world as though you had not done it ; then this, I say, is to act a lie. If you take leave from me to go out riding, and having such leave go into the bazaar, to a place which you know I have forbidden, then, I say, you have betrayed my confidence, and you have acted a lie.

13. It is easy, my friends, to deceive men ; but we can never deceive God. Do we think we shall really gain anything by our acted or spoken lies ? If we think so, that is a lie ; we are lying to ourselves. We may gain perhaps a little worldly something : as he who takes bribes gains a little wretched money, or something of temporal profit or place. But he loses what is far more precious ; he loses what alone is eternally precious : he loses the love of God : he loses the life of his soul.

TRUTH IN THOUGHT.

14. In connection with our two former addresses, we think to-day about truth in our thoughts. Of course the connection is natural. If our thought be perfectly just and true, we shall be true also in word and in act, which are the natural outcome of thought. A man who is perfectly true in his thoughts will be perfectly true in his life : he will be a man more divine than any (save One) who ever has lived in this world—a man as perfect as God. It is on account of this connection between our thoughts and our words and acts—the latter being the natural issue of the former—that the law does not hold an act to be criminal unless it be done *intentionally*, unless it be done with the mind and will as well as with the tongue or the hand. If a man is out of his mind, he cannot be guilty of libel or blasphemy ; if in a state of unconscious delirium, or if in ignorance, and by mistake, he puts a fellow-man to death, he is not held to be guilty of murder, or of any moral offence at all. So you see it

is from the mind and heart that all truth must proceed: he who would be true in words and in act must first be true in thought.

15. Let me now speak of some untrue thoughts which take no direct shape in words or acts, but yet torture our minds with unreal shadows, the fanciful creations of ungenerous suspicion. Such thoughts come often from too much concentration upon ourselves and those immediately about us; they are therefore selfish, and worldly, and separate from God.

16. I will explain now what I mean. Have you not sometimes attributed to your neighbours evil intentions against yourselves which you afterwards found had no existence except in your imaginations? Or have not selfish suspicions of your neighbour led you to judge him unfairly? Suppose, for instance, that some boy in your class has done better than was to be expected, and has perhaps, beaten you when you made sure you would have beaten him. Have you jealously sought to diminish his credit by attributing his success to unfair means? I am afraid that we often allow jealous thoughts of others to lurk in our hearts, thoughts which we afterwards find to be as untrue as they are unkind. Would it not be better, in all such cases, to think the best of our neighbour and give him full credit for all his successes? Would it not be better for our peace, as well as for our truth, of mind? Let us make it a rule to think well of others and never to judge them harshly, and very often we shall find that our kindest judgments are also the truest. This indeed is part of our duty, of our duty of love. And of love it has been truly said that it "hides the evil, believes the good, hopes the best, bears the worst."

17. It is the same with other suspicions. You think, perhaps, that your class-master has not dealt with you fairly, that he owes you a grudge because you are conscious of not having

done your best. And this thought grows and swells in your mind, and causes you great anxiety. But probably it has no truth in it. Probably your master has acted quite justly; probably he has only thought of his duty and not of you at all. Probably he has been just as fair to you as to others in your class, and your false suspicions are only due to the unreasonable and jealous desire for your own advancement. Perhaps too they may be partly due to a consciousness of your own shortcomings; for suspicion is the natural consequence of neglect of duty.

18. We are all too full of good thoughts of ourselves and of bad thoughts of our neighbours. It is best to think only good of our neighbours, and not to think of ourselves at all. For ourselves, let us seek to rest in God's keeping, and He will take care of us. We need not take thought for ourselves, if we only take thought for Him.

19. This leads me to another point. It is from these untrue suspicions of our minds that there arise those common rumours very often of a damaging kind, which we know in this country so well as *gup*. You all know what I mean. Here in Rajkot, and here in our College, we hear such rumours, generally unkind ones, about nearly everybody we know. If a person whom we know dies, how commonly we hear it suspected that he died of poison! Or some one appears to be rich, and we are told that he must have amassed such a fortune by unscrupulous means! Or a house is burnt down, and we are told that some enemy of the owner of the house (the name of the enemy is probably mentioned) has maliciously set it on fire! Yet very likely in every case the occurrence has happened in the ordinary course; the death has been a natural one; the fortune has been honestly gained; the house has been accidentally burnt. These false reports—for experience convinces us that, in general, they are false—proceed

from false and ungenerous thoughts, from a restless and suspicious state of mind, which, I fear, is very common in Kathiawar. Have we ever ourselves kept such thoughts in our minds? Have we ever listened to such unkind rumours; and have we ever spread them? If so, we have been untrue in thought; and also in word and deed.

20. So I say let us think no evil. Let us think only of our own duty, and our duty only of to-day. If we think only of *to-day*, this will keep us from those restless anticipations, which unsettle our minds from the truth and from God. Let us keep our ears open for the voice of God and closed to the voice of the world. And what does the voice of God say to us? It says through our consciences, to you, and to me, and to every one in the world, "Love Me and love your neighbours, and your life will be like a blessed calm in the midst of this world's storms." This is the true "abandonment of the world":—to be in this world, yet not of it in thought. He who thinks no evil of any one will keep his hands clean and his heart pure, and, amidst all the changes and chances of life, will have a true judgment in all things. He will think with the mind of God.

QUESTIONS AND EXERCISES.

1. In what three aspects may Truth be regarded? Name them, and define each of them briefly.

2. "Every lie tends to kill the soul" What is meant here by "killing the soul"?

3 Distinguish between the divine side, and the human side, of Truth, and give examples to explain what you mean.

4. Is it excusable in any circumstance to tell a lie? For instance, for a good object?

5. Give two or three examples of what Macnaghten calls "acting a lie"

6. Why is an acted lie in public affairs a sin of double darkness?

7. How can we best save ourselves from speaking or acting a lie?
8. Point out the connection between truth in thought and truth in word and deed.
9. Enumerate the evil effects of untruth in thought.
10. What is the best way of saving ourselves from being untrue in thought?
11. Explain the following sentences as clearly as you can :—
 - (a) Every departure from the truth is like a festering wound ... sin. (Para 2).
 - (b) For truth is of the very essence of God good. (Para. 3).
 - (c) This is also the path which leads us eternally. (Para. 7).
 - (d) And if only we could constantly realise God's Holy Presence men. (Para 10)
 - (e) So you see it is from the mind and heart thought (Para. 14)
 - (f) And of love it has been truly said worst. (Para. 16)
 - (g) If we think only of *to-day* God. (Para 20).
 - (h) This is the true "abandonment of the world" thought. (Para. 20)
 - (i) He who thinks no evil of any one .. God (Para 20).

12. Explain the following words and phrases carefully :—

Petty purpose ; Festering wound ; Noblest self ; Holy communion with God ; Scarred and marred ; The Health and the Life of our souls ; Depart from ; Worth having ; To dim God's light in our hearts ; Keep one's word ; Be held together ; To be faithful to their engagements ; The truth, the whole truth, and nothing but the truth ; He never saw a person lose himself on the straight road ; Above the concerns of this world ; Abide eternally ; Who wittingly poisons the well he is appointed to guard ; Minister of justice ; Professed servant of God ; Make themselves parties to ; God will not long allow them to stand ; An acted lie ; A sin of double darkness ; Goes over to the enemy ; Of the darkest dye ; True to the commission which he holds from God ; Position of public trust ; Far from the mind of God ; Realise God's Holy Presence ; Descend to ; Worldly advancement ; Grateful enthusiasm to do God's will ; High places of authority ; True to one

another ; Which I cannot repeat too often ; Makes an outside show ; His master's back is turned ; Elders in authority ; Wrong in itself ; Betrayed my confidence ; A little worldly something ; Wretched money ; Something of temporal profit or place ; He loses the life of his soul ; The natural outcome of thought ; Natural issue ; Out of his mind ; Libel or blasphemy ; State of unconscious delirium ; Take no direct shape in words or acts ; Torture our minds ; Unreal shadows ; Fanciful creations of ungenerous suspicion ; Too much concentration upon ourselves ; Had no existence except in your imagination ; Diminish his credit ; Unfair means ; Lurk in our hearts ; Give him full credit ; Make it a rule ; Our kindest judgments are also the truest ; Dealt with you fairly ; Owes a grudge ; Swells in your mind ; Consciousness of your own shortcomings ; Suspicion is the natural consequence of neglect of duty ; Rest in God's keeping ; Take thought ; Rumours of a damaging kind ; Amassed a fortune ; By unscrupulous means ; In the ordinary course ; Restless anticipations ; Unsettle our minds from the truth and from God ; keep our ears open for ; Voice of God ; Voice of the world ; Like a blessed calm in the midst of this world's storms ; Abandonment of the world ; In this world yet not of it ; Keep his hands clean and his heart pure ; Changes and chances of life ; Think with the mind of God.

13. Parse the italicised words in the following :—

- (a) For *so* I have heard an Indian boy *argue*
- (b) For such a lie, *more* than *anything else*, tends to the destruction..... ..
- (c) In departing from *Him* we depart from all that is really *worth having*.
- (d) This is *what* I may call the divine side of Truth.
- (e) Every judge who *placed* in authority gives a wrong judgment is guilty of a lie in deed.
- (f) Every officer who *trusted* by the state uses his power for his own private ends, *to gain* something for himself, or to hurt his neighbour .. *this man*, though he says nothing at *all*, is *nevertheless* a liar.
- (g) And if *only* we could constantly realise God's Holy Presence, and *feel* what our duty in this world is, we should never descend to such ignoble thoughts *as to wish* for selfish or worldly advancement.
- (h) He loses what *alone* is eternally precious.
- (i) He will be a man more divine than *any* (*save One*).

- (j) *It is on account of this connection between our thoughts and our words and acts—the latter being the natural issue of the former—that the law does not hold &c.*
14. Analyse in tabular form :—
- (1) "Surely", you may argue—for so I have heard good.
(Para. 2).
 - (2) I mean that that part of us which is divinesouls.
(Para. 3).
 - (3) Every officer who trusted by the state..... guard.
(Para. 8).
 - (4) And if only we could constantly realise..... men.
(Para. 10)
 - (5) He who before the face of his master..... God.
(Para. 12).
 - (6) But if you do in the presence of your companions...lie.
(Para. 12).

4.

RELATIVE DUTIES OF YOUNG MEN.

REV. HENRY WARD BEECHER

(1813—1887).

[The following is one of the 'Sermons' preached by Henry Ward Beecher, an American clergyman who for many years was pastor at Plymouth Church, Brooklyn, New York. He was very successful as a preacher, and his congregation at Brooklyn was one of the largest in the United States. Among his principal works are "Lectures to Young men," "Life of Christ", "Evolution and Revolution", &c].

1. I desire to refresh the minds of the young, with some thoughts respecting their various relations in life; and with some plain practical suggestions and instructions with reference to the best method of fulfilling their duties in those relations.

2. The young are those to whom we look for future strength and for future good ; and the longer we live, the more anxious we become that they who are to be the fresh recruits should be morally of right stature. Around them are peculiar temptations and trials, witching, cunning, insidious, and forceful ; and we are obliged to see thousands falling by the way, whose fall seems needless. They, like ourselves, are to have but one chance in life. We that are somewhat advanced in years, seeing how many perils there are round about that one chance, feel an earnest desire that every advantage should be given to those who are coming on to fill our places. We can live but once ; and life is usually moulded and takes its shape very early.

3. I propose, therefore, on this occasion, to consider the relations which the young sustain to their parents, their employers, to themselves, and to the community or country in which they live.

4. No young person should consider it an advantage to get rid of parental supervision and care. Though to the child there comes a period when it irks the ear to be perpetually taught and restrained, yet there is nothing in after life that can take the place of father and mother to him. There is no other institution like the family ; there is no other love like parental love ; there is no other friendship like the friendship of father and mother. While the boy is yet sprouting into manhood he may be a little impatient under restraint, yet every after year of independence will teach the young man that there were no advantages like those which his parents gave him. Young man, there are no persons that will tell you the truth so faithfully, there are no persons that know your faults so well, there are none so disinterestedly considerate for your well-being, as father and mother. Besides, no newspaper, no pulpit, no tribunal of any kind, ever discusses or touches those questions that belong to the familiar converse of the family.

We cannot approach, in these arms-length discourses, to that familiar wisdom which brings information home to the very spot where it is needed in individual character, as father and mother do at the nightly fireside.

5. I pass, next, to consider some of your duties to your employers; and this branch of our subject includes a wide range. I ask you to consider, in the first place, your relations to your employers from the highest point of view. Do not vulgarize your secular relations, but make a matter of religion of them. It will make all the difference in the world, whether you look at your duties to your employers from a low and selfish point of view, or from a high-minded and generous point of view.

6. Be sure, after having entered into any relationships, to faithfully perform your part. Be careful that you do not fall into a narrow, selfish, calculating mood. Guard most particularly against measuring what you do by the character of the persons for whom you do it. Remember that there are always two parties in every partnership; and if you happen to be placed under persons of merit and worth, you owe it first to them and secondly to yourselves, to act in a high and honourable way. But if your employers are as mean as mean can be, you never can afford, for your own sake, to act in any except a large, magnanimous, and manly way. There is no excuse for your acting peevishly or unfaithfully, under any circumstances.

7. Always aim to do more, and not less, than is expected of you. Even though the expectation is unreasonable, it affords no excuse for unfaithfulness in you. Desire to do more than is put upon you: and even if you should be blamed at every step, keep that desire. The needless fault-finding of your employer does not exonerate you from duty. If they are exacting, if they are a great deal too hard, it will not hurt you in the end. Nothing hurts an

honourable man, nothing hurts a true man. If you are used hardly and roughly, you will be a tougher man in the end than if you had not received such usage. If you come out of such circumstances, you will come out as iron comes out of fire—*steel*.

8. All real or supposed evil—oppression, cheating, all manner of dishonourableness—can never justify you in doing the same things to your employèr in retaliation, or acquit you of one single duty. Do not make yourself a fellow to him, by attempting to retaliate, by attempting to cheat him in the same way that he has cheated you. It is just as wrong for you to cheat him as for him to cheat you, although he may cheat you first. You have no right to undertake to repay men their wickedness in this world : you should leave that to God. Overcome evil with good. It is very difficult to do this, I know, especially in the presence of a hard and hateful man ; but I tell you it is duty, and duty can always be performed.

9. Do not fall into the habit of measuring what you give and what you get—service and remuneration. Remember also that your moral character is worth more to you than everything else, in all your relationships in life. It is very desirable that you should have information, that you should have a skilful and nimble hand for the pursuit in which you are engaged, that you should understand business, and men, and life ; but it is still more desirable that you should be a man of integrity—of strict, untemptable, or at least unbreakable, integrity. For nothing is so much in demand as men who are held, by the fear of God and by the love of rectitude, to that which is right. Their price is above rubies ; they are worth more than wedges of gold.

10. Be very careful about your word. Be very shy of giving it ; but once uttered, let it change to adamant. Once having given

it, never allow yourself to take it up and weigh it. The moment a man begins to think about a dishonesty, he has half committed it ; the moment a man begins to think about a lie he has half told it ; the moment a man begins to pull out his word, or his promise, you may be sure he will break it. Never deliberate on your word, but let it go, as the arrow goes to the target—let it *strike* and *stand*.

11. Never ask a man to do for you anything that you would not do yourself ; and never, under any circumstances whatever, do for any man that which you would not do for yourself. You cannot shift responsibility in such matters.

12. Do not be a man of integrity just because it is profitable. I would not like to put moral qualities up at auction. Do not accustom yourself to measure moral qualities by what they bring in, in the market—by mere gold and silver. If you find that truth and honesty and fidelity are not presently rewarded, do not be discouraged. It is conceit, sometimes, that leads men to think they are not properly rewarded. Do good, not ignorant that it will bring a reward, but do not do it for the sake of the reward which it will bring. Even if it brought no reward, you should do it for the sake of itself.

13. There are two things about riches : one is to catch them, and the other is to hold them. I have seen many a man get money as a man catches a bird. He has the bird safe till he goes to put it into the cage, but when he opens his hand to put it in, out and off it flies. So the riches of many men take to themselves wings and fly away. A stable prosperity must stand upon integrity.

14. Let me speak next of a subject which stands intimately connected with your prosperity and virtue in life. I refer to the matter of your health. Health is the foundation of all things in

this life. Although work is healthy, and occupation almost indispensable to health and happiness, yet excessive work, which taxes the brain, almost invariably ends in weakening the digestive organs. It is a thing which every man should understand, that there is a point beyond which, if he urge his brain, the injurious result will be felt, not in the head, but in the stomach. The nerves of the stomach become weakened by excessive mental application; and the moment a man loses his stomach, the citadel of his physical life is taken.

15. There is scarcely one man in a hundred who supposes that he must ask leave of his stomach to be a happy man! In many cases, the difference between happy men and unhappy men is caused by their digestion. Oftentimes the difference between hopeful men and melancholy men is simply the difference of their digestion. There is much that is called spiritual ailment that is nothing but stomachic ailment.

16. Remember also that too little sleep is almost as inevitably fatal as anything can be to your health and happiness. There is nothing more inevitable than that the want of sleep undermines the body itself. As a general rule, eight hours of sleep are necessary for a young man. There is a difference, however, in the amount of sleep required by different persons of the same age. A nervous man does not usually need as much sleep as a phlegmatic man, for the reason that some men accomplish more sleep in the same time than others. Some therefore can do with less sleep than others; but whatever may be the amount which experience teaches you that you need, that amount you should take. A great many men have destroyed the usefulness of their lives through ignorance of this indispensable law of recuperation. God has made sleep to be a sponge by which to rub out fatigue. A man's roots are planted in night, as in soil, and out of it he comes every day with fresh growth and bloom.

17. All the passions that carry with them anxiety or care—anger, envy, jealousy, or fear, or any other of the malign feelings, are positively unhealthy. A man who lives in any of these lower feelings, is living in a state in which he is all the time decreasing the vital condition of his body, and rendering himself more and more liable to be attacked by disease: whereas a man who lives in courage and hope, up above all the lower passions, in a state of cheerful happiness, is from the nature of his feelings, all the time repelling the assaults of disease. A man who is buoyant and happy has a strong chance for health.

18. In the last place, I must not fail to urge upon every one the importance of personal religion, in his toil and strife of life. I urge it upon every man as a duty which he owes to God. I urge it upon every man as a joy and comfort which he owes to himself. The sweetest life that a man can live is that which is keyed to love toward God and love toward man. I urge it, upon the young especially, as a safeguard and help in all parts of their life. I urge it, lastly, upon every man, as a preparation for that great and solemn event which bounds every man's life, and which cannot be far off from any man.

QUESTIONS AND EXERCISES.

1. Summarise Beecher's remarks upon parental influence.
2. What lessons does Beecher teach us with regard to our relations to our employers?
3. What remarks does Beecher offer upon the subject of keeping, our word?
4. What does he tell us about riches?
5. Reproduce briefly Beecher's observations on health and personal religion.
6. Explain the following sentences as clearly as you can:—
 - (a) The young are those to whom we look..... stature.
(Para. 2).

- (b) We cannot approach in these arms-length discourses... fireside. (Para. 4).
- (c) If you are used hardly and roughly.....*steel*. (Para. 7).
- (d) Never deliberate on your word.....*stand*. (Para. 10).
- (e) I would not like to put moral qualities up at auction. (Para. 12).
- (f) I have seen many a man get money.....*flies*. (Para. 13).
- (g) There is scarcely one man in a hundred.....*digestion*. (Para. 15).
- (h) God has made sleep to be a sponge.....*bloom*. (Para. 16).
- (i) I urge it lastly upon every man . . . man. (Para. 18).

7. Amplify and expand the following sentences, giving illustrations wherever possible :—

- (1) There is no other institution like the family.
- (2) Overcome evil with good.
- (3) A stable prosperity must stand upon integrity.
- (4) Health is the foundation of all things in this life

8. Explain the following words and phrases fully :—

Fresh recruits ; Morally of right stature ; Witching, cunning, insidious, and forceful ; Advanced in years ; It irks the ear to be perpetually taught and restrained ; Sprouting into manhood ; Impatient under restraint ; Disinterestedly considerate for your well being ; Tribunal ; Familiar converse of the family ; Arms-length discourses ; Brings information home to the very spot where it is needed ; At the nightly fireside ; Includes a wide range ; From the highest point of view ; Secular relations ; Make a matter of religion of them ; Make all the difference in the world ; Perform your part ; A narrow selfish calculating mood ; Exonerate ; Exacting ; A tougher man ; Make yourself a fellow to him ; Repay men their wickedness ; Skilful and nimble hand ; Untemptable ; Unbreakable integrity ; In demand ; Love of rectitude ; Above rubies ; Wedges of gold ; Shy of ; Change to adamant ; Weigh it ; Shift responsibility ; For the sake of itself ; Stable prosperity ; Stand upon ; Taxes the brain ; Mental application ; The citadel of his physical life ; Ask leave of ; Spiritual ailment ; Stomachic ailment ; Fatal to ; Nervous man ; Phlegmatic man ; Law of recuperation ; Malign feeling ; Vital condition of the body ; Repelling the assaults of disease ; Buoyant ; Has a strong chance for ; Which he owes to himself ; That great and solemn event which bounds every man's life.

9. Parse the italicised words in the following :—

- (a) Some thoughts *respecting* their various relations in life.
- (b) They are *to have but* one chance in life.
- (c) Every *after* year of independence
- (d)which brings information *home* to the *very* spot where it is needed.
- (e) Guard most particularly *against measuring* what you do by the character of the persons for whom you do it.
- (f) Always aim to do more, and not less, *than* is expected of you.
- (g) *It* is conceit, sometimes, *that* leads men *to think* they are not properly rewarded.
- (h) Do good, not *ignorant* that it will bring a reward, but do not do it for the sake of the reward.
- (i) I have seen many a man *get* money *as* a man catches a bird.
- (j) He has the bird *safe* till he goes *to put* it into the cage, but when he opens his hand *to put* it in, out and off it flies.
- (k) *So* the riches of many men take to themselves *wings* and fly away.
- (l) There is much *that* is called spiritual ailment *that* is nothing *but* stomachic ailment.
- (m) *Whatever* may be the amount which experience *teaches* you that you need, that amount you should *take*
- (n) All the passions that carry with them anxiety—*anger, envy, jealousy &c.*,—are positively unhealthy.

10. Analyse in tabular form :—

- (1) The young are those to whom.....stature. (Para. 2).
- (2) We that are somewhat advanced in years.....places. (Para. 2).
- (3) While the boy is yet sprouting into manhood.....them (Para. 4).
- (4) It is a thing which every man should understand.....stomach. (Para. 14).

SECTION III.
HISTORICAL AND NARRATIVE.

I.

STATE OF THE COMMON PEOPLE OF ENGLAND IN 1685.

LORD MACAULAY.

(1800—1859).

[The following paragraphs have been taken from the concluding portion of the Third Chapter of Macaulay's famous *History of England*. They describe the state of the common people of England during the period between the Restoration and the Revolution. The last two paragraphs are to be read very thoughtfully, as they teach a valuable moral lesson to those who are inclined to think that the past days were happier than the present—a fallacy which is unfortunately very common in India, and which it is the duty of every well-informed person to correct and check].

1. The great criterion of the state of the common people is the amount of their wages; and as four-fifths of the common people were, in the seventeenth century, employed in agriculture, it is especially important to ascertain what were then the wages of agricultural industry. On this subject we have the means of arriving at conclusions sufficiently exact for our purpose.

2. Sir William Petty whose mere assertion carries great weight, informs us that a labourer was by no means in the lowest state who received for a day's work fourpence with food, or eightpence without food. Four shillings a week therefore were, according to Petty's calculation, fair agricultural wages.

3. That this conclusion was not remote from the truth, we have abundant proof. About the beginning of the year 1685 the Justices of Warwickshire, in the exercise of a power entrusted to them by an act of Elizabeth, fixed, at their quarter sessions, a scale of wages for the country, and notified that every employer who gave more than the authorized sum, and every working man

who received more, would be liable to punishment. The wages of the common agricultural labourer, from March to September, were fixed at the precise sum mentioned by Petty, namely four shillings a week without food. From September to March the wages were to be only three and six pence a week.

4. But in that age, as in ours, the earnings of the peasant were very different in different parts of the kingdom. The wages of Warwickshire were probably about the average, and those of the counties near the Scottish border below it; but there were more favoured districts. In the same year, 1685, a gentleman of Devonshire, named Richard Dunning, published a small tract, in which he described the condition of the poor of that county. That he understood his subject well it is impossible to doubt; for a few months later his work was reprinted, and was, by the magistrates assembled in quarter sessions at Exeter, strongly recommended to the attention of all parochial officers. According to him, the wages of the Devonshire peasant were, without food, about five shillings a week. Still better was the condition of the labourer in the neighbourhood of Bury St. Edmund's. The magistrates of Suffolk met there in the spring of 1682 to fix a rate of wages, and resolved that, where the labourer was not boarded, he should have five shillings a week in winter, and six in summer.

5. In 1661 the justices at Chelmsford had fixed the wages of the Essex labourer, who was not boarded, at six shillings in winter, and seven in summer. This seems to have been the highest remuneration given in the kingdom for agricultural labour between the Restoration and the Revolution; and it is to be observed that, in the year in which this order was made, the necessaries of life were immoderately dear. Wheat was at seventy shillings the quarter, which would even now be considered as almost a famine price.

6. These facts are in perfect accordance with another fact which seems to deserve consideration. It is evident, that in a country where no man can be compelled to become a soldier, the ranks of the army cannot be filled if the government offers much less than the wages of common rustic labour. At present the pay and beer money of a private in a regiment of the line amount to seven shillings and seven pence a week. This stipend, coupled with the hope of a pension, does not attract the English youth in sufficient numbers; and it is found necessary to supply the deficiency by enlisting largely from among the poorer population of Munster and Connaught. The pay of the private foot soldier in 1685 was only four shillings and eight pence a week; yet it is certain that the Government in that year found no difficulty in obtaining many thousands of English recruits at very short notice. The pay of the private foot soldier in the army of the Commonwealth had been seven shillings a week, that is to say, as much as a corporal received under Charles II.; and seven shillings a week had been found sufficient to fill the ranks with men decidedly superior to the generality of the people. On the whole, therefore, it seems reasonable to conclude that, in the reign of Charles II., the ordinary wages of the peasant did not exceed four shillings a week; but that, in some parts of the kingdom, five shillings, six shillings, and, during the summer months, even seven shillings were paid. At present a district where a labouring man earns only seven shillings a week is thought to be in a state shocking to humanity. The average is very much higher; and, in prosperous counties, the weekly wages of husbandmen amount to twelve, fourteen, and even sixteen shillings.

7. The remuneration of workmen employed in manufactures has always been higher than that of the tillers of the soil. In the year 1680, a member of the House of Commons remarked

that the high wages paid in this country made it impossible for our textures to maintain a competition with the produce of the Indian looms. An English mechanic, he said, instead of slaving like a native of Bengal for a piece of copper, exacted a shilling a day. Other evidence is extant, which proves that a shilling a day was the pay to which the English manufacturer then thought himself entitled, but that he was often forced to work for less. The common people of that age were not in the habit of meeting for public discussion, of haranguing, or petitioning Parliament. No newspaper pleaded their cause. It was in rude rhyme that their love and hatred, their exultation and their distress found utterance. A great part of their history is to be learned only from their ballads. One of the most remarkable of the popular lays chaunted about the streets of Norwich and Leeds in the time of Charles II., may still be read on the original broadside. It is the vehement and bitter cry of labour against capital. It describes the good old times when every artisan employed in the woollen manufacture lived as well as a farmer. But those times were past. Sixpence a day was now all that could be earned by hard labour at the loom. If the poor complained that they could not live on such a pittance, they were told that they were free to take it or leave it. For so miserable a recompense were the producers of wealth compelled to toil, rising early and lying down late, while the master clothier, eating, sleeping, and idling, became rich by their exertion. A shilling a day, the poet declares, is what the weaver would have, if justice were done. We may therefore conclude that in the generation which preceded the Revolution, a workman employed in the great staple manufacture of England thought himself fairly paid if he gained six shillings a week.

8. It may here be noticed that the practice of setting children prematurely to work, a practice which the state, the legitimate protector of those who cannot protect themselves, has, in our time, wisely and humanely interdicted, prevailed in the seventeenth century to an extent which, when compared with the extent of the manufacturing system, seems almost incredible. At Norwich, the chief seat of the clothing trade, a little creature six years old was thought fit for labour. Several writers of that time, and among them some who were considered as eminently benevolent, mention with exultation, the fact that in that single city boys and girls of very tender age created wealth exceeding what was necessary for their own subsistence by twelve thousand pounds a year. The more carefully we examine the history of the past, the more reason shall we find to dissent from those who imagine that our age has been fruitful of new social evils. The truth is that the evils are, with scarcely an exception, old. That which is new is the intelligence which discerns and the humanity which remedies them.

9. When we pass from the weavers of cloth to a different class of artisans, our inquiries will still lead us to nearly the same conclusions. During several generations, the Commissioners of Greenwich Hospital have kept a register of the wages paid to different classes of workmen who have been employed in the repairs of the building. From this valuable record it appears that, in the course of a hundred and twenty years, the daily earnings of the bricklayer have risen from half a-crown to four and ten pence, those of the mason from half-a-crown to five and three pence, those of the carpenter from half-a-crown to five and five pence, and those of the plumber from three shillings to five and sixpence.

10. It seems clear, therefore, that the wages of labour, estimated in money, were, in 1685, not more than half of what they

now are ; and there were few articles important to the working man of which the price was not, in 1685, more than half of what it now is. Beer was undoubtedly much cheaper in that age than at present. Meat was also cheaper, but was still so dear that hundreds of thousands of families scarcely knew the taste of it. In the cost of wheat there has been very little change. The average price of the quarter, during the last twelve years of Charles II., was fifty shillings. Bread, therefore, such as is now given to the inmates of a workhouse, was then seldom seen even on the trencher of a yeoman or of a shopkeeper. The great majority of the nation lived almost entirely on rye, barley, and oats. .

11. The produce of tropical countries, the produce of the mines, the produce of machinery, was positively dearer than at present. Among the commodities for which the labourer would have had to pay higher in 1685 than his posterity pay in 1848, were sugar, salt, coals, candles, soap, shoes, stockings, and generally all articles of clothing and all articles of bedding. It may be added, that the old coats and blankets would have been, not only more costly, but less serviceable than the modern fabrics.

12. It must be remembered that those labourers who were able to maintain themselves and their families by means of wages, were not the most necessitous members of the community. Beneath them lay a large class which could not subsist without some aid from the parish. There can hardly be a more important test of the condition of the common people than the ratio which this class bears to the whole society. At present the men, women, and children who receive relief appear from the official returns to be, in bad years, one-tenth of the inhabitants of England, and, in good years, one-thirteenth. Gregory King estimated them in his time at more than a fifth ; and this estimate, which all our

respect for his authority will scarcely prevent us from calling extravagant, was pronounced by Davenant eminently judicious.

13. We are not quite without the means of forming an estimate for ourselves. The poor rate was undoubtedly the heaviest tax borne by our ancestors in those days. It was computed, in the reign of Charles II., at near £ 700,000 a year, much more than the produce either of the excise or of the customs, and little less than half the entire revenue of the crown. The poor rate went on increasing rapidly, and appears to have risen in a short time to between eight and nine hundred thousand a year, that is to say, to one-sixth of what it now is. The population was then less than a third of what it now is. The minimum of wages, estimated in money, was half of what it now is; and we can therefore hardly suppose that the average allowance made to a pauper can have been more than half of what it now is. It seems to follow that the proportion of the English people which received parochial relief then must have been larger than the proportion which receives relief now. It is good to speak on such questions with diffidence: but it has certainly never yet been proved that pauperism was a less heavy burden or a less serious social evil during the last quarter of the seventeenth century than it is in our own time.

14. In one respect it must be admitted that the progress of civilisation has diminished the physical comforts of a portion of the poorest class. It has already been mentioned that before the Revolution, many thousands of square miles, now inclosed and cultivated, were marsh, forest, and heath. Of this wild land much was, by law, common, and much of what was not common by law was worth so little that the proprietors suffered it to be common in fact. In such a tract, squatters and trespassers were tolerated to an extent now unknown. The peasant

who dwelt there could, at little or no charge, procure occasionally more palatable addition to his hard fare, and provide himself with fuel for the winter. He kept a flock of geese on what is now an orchard rich with apple blossoms. He snared wild fowl on the fen which has long since been drained and divided into corn fields and turnip fields. He cut turf among the furze bushes on the moor which is now a meadow bright with clover and renowned for butter and cheese. The progress of agriculture and the increase of population necessarily deprived him of these privileges. But against this disadvantage a long list of advantages is to be set off. Of the blessings which civilisation and philosophy bring with them, a large proportion is common to all ranks, and would, if withdrawn, be missed as painfully by the labourer as by the peer. The market place which the rustic can now reach with his cart in an hour was, a hundred and sixty years ago, a day's journey from him. The street which now affords to the artisan, during the whole night, a secure, a convenient and a brilliantly lighted walk was, a hundred and sixty years ago, so dark after sunset that he would not have been able to see his hand, so ill-paved that he would have run constant risk of breaking his neck, and so ill-watched that he would have been in imminent danger of being knocked down and plundered of his small earnings. Every bricklayer who falls from a scaffold, every sweeper of a crossing who is run over by a carriage, may now have his wounds dressed and his limbs set with a skill such as, a hundred and sixty years ago, all the wealth of a great lord like Ormond, or of a merchant prince like Clayton, could not have purchased. Some frightful diseases have been extirpated by science: and some have been banished by police. The term of human life has been lengthened over the whole kingdom, and especially in the towns. The year 1685 was not accounted sickly; yet in the year

1685 more than one in twenty-three of the inhabitants of the capital died. At present only one inhabitant of the capital in forty dies annually. The difference in salubrity between the London of the nineteenth century and the London of the seventeenth century is very far greater than the difference between London in an ordinary season and London in the cholera.

15. Still more important is the benefit which all orders of society, and especially the lower orders, have derived from the mollifying influence of civilisation on the national character. The groundwork of that character has indeed been the same through many generations, in the sense in which the groundwork of the character of an individual may be said to be the same when he is a rude and thoughtless schoolboy and when he is a refined and accomplished man. It is pleasing to reflect that the public mind of England has softened while it has ripened, and that we have, in the course of ages, become not only a wiser, but also a kinder, people. There is scarcely a page of the history or lighter literature of the seventeenth century which does not contain some proof that our ancestors were less humane than their posterity. The discipline of workshops, of schools, of private families, though not more efficient than at present, was infinitely harsher. Masters, well born and bred, were in the habit of beating their servants. Pedagogues knew no way of imparting knowledge but by beating their pupils. Husbands, of decent station, were not ashamed to beat their wives. The implacability of hostile factions was such as we can scarcely conceive. Whigs were disposed to murmur because Stafford was suffered to die without seeing his bowels burned before his face. Tories reviled and insulted Russel as his coach passed from the Tower to the scaffold in Lincoln's Inn Fields. As little mercy was shown by the populace to sufferers of an humbler rank. If an offender was put into the

pillory, it was well if he escaped with life from the shower of brickbats and paving stones. If he was tied to the cart's tail, the crowd pressed round him, imploring the hangman to give it the fellow well, and make him howl. Gentlemen arranged parties of pleasure to Bridewell on court days, for the purpose of seeing the wretched women who beat hemp there whipped. A man pressed to death for refusing to plead, a woman burned for coining, excited less sympathy than is now felt for a galled horse or an overdriven ox. Fights compared with which a boxing match is a refined and humane spectacle were among the favourite diversions of a large part of the town. Multitudes assembled to see gladiators hack each other to pieces with deadly weapons, and shouted with delight when one of the combatants lost a finger or an eye. The prisons were hells on earth, seminaries of every crime and of every disease. At the assizes the lean and yellow culprits brought with them from their cells to the dock an atmosphere of stench and pestilence which sometimes avenged them signally on bench, bar, and jury. But on this misery society looked with profound indifference. Nowhere could be found that sensitive and restless compassion which has, in our time, extended a powerful protection to the factory child, to the Hindoo widow, to the negro slave, which pries into the stores and water-casks of every emigrant ship, which winces at every lash laid on the back of a drunken soldier, which will not suffer the thief in the hulks to be ill-fed or overworked, and which has repeatedly endeavoured to save the life even of the murderer. It is true that compassion ought, like all other feelings, to be under the government of reason, and has, for want of such government, produced some ridiculous and some deplorable effects. But the more we study the annals of the past the more shall we rejoice that we live in a merciful age, in an age in which cruelty is abhorred, and in

which pain, even when deserved, is inflicted reluctantly and from a sense of duty. Every class doubtless has gained largely by this great moral change; but the class which has gained most is the poorest, the most dependent, and the most defenceless.

16. The general effect of the evidence which has been submitted to the reader seems hardly to admit of doubt. Yet, inspite of evidence, many will still imagine to themselves the England of the Stuarts as a more pleasant country than the England in which we live. It may at first sight seem strange that society, while constantly moving forward with eager speed, should be constantly looking backward with tender regret. But these two propensities, inconsistent as they may appear, can easily be resolved into the same principle. Both spring from our impatience of the state in which we actually are. That impatience, while it stimulates us to surpass preceding generations, disposes us to overrate their happiness. It is, in some sense, unreasonable and ungrateful in us to be constantly discontented with a condition which is constantly improving. But, in truth, there is constant improvement precisely because there is constant discontent. If we were perfectly satisfied with the present, we should cease to contrive, to labour, and to save with a view to the future. And it is natural that, being dissatisfied with the present, we should form a too favorable estimate of the past.

17. In truth we are under a deception similar to that which misleads the traveller in the Arabian desert. Beneath the caravan all is dry and bare: but far in advance, and far in the rear, is the semblance of refreshing waters. The pilgrims hasten forward and find nothing but sand where, an hour before, they had seen a lake. They turn their eyes and see a lake where, an hour before, they were toiling through sand. A similar illusion seems to haunt nations through every stage of the long progress from poverty and

barbarism to the highest degree of opulence and civilization. But, if we resolutely chase the mirage backward, we shall find it recede before us into the regions of fabulous antiquity. It is now the fashion to place the golden age of England in times when noblemen were destitute of comforts the want of which would be intolerable to a modern footman, when farmers and shopkeepers breakfasted on loaves the very sight of which would raise a riot in a modern workhouse, when men died faster in the purest country air than they now die in the most pestilential lane of our towns, and when men died faster in the lanes of our towns than they now die on the coast of Guiana. We too shall, in our turn, be outstripped, and in our turn be envied. It may well be, in the twentieth century, that the peasant of Dorsetshire may think himself miserably paid with fifteen shillings a week ; that the carpenter at Greenwich may receive ten shillings a day : that labouring men may be as little used to dine without meat as they now are to eat rye bread ; that sanitary police and medical discoveries may have added several more years to the average length of human life ; that numerous comforts and luxuries which are now unknown, or confined to a few, may be within the reach of every diligent and thrifty working man. And yet it may then be the mode to assert that the increase of wealth and the progress of science have benefited the few at the expense of the many, and to talk of the reign of Queen Victoria as the time when England was truly merry England, when all classes were bound together by brotherly sympathy, when the rich did not grind the faces of the poor, and when the poor did not envy the splendour of the rich.

QUESTIONS AND EXERCISES

1 What, according to Macaulay, is the great criterion of the state of the common people ? Apply this test to judge the state of the common people of England in 1685

2. To what extent were children employed as labourers in factories in 1685? Is child labour in factories allowed at the present day?

3. Have prices of foodstuffs and other necessities of life risen in England since 1685?

4. Were labourers the poorest class of the community in 1685? If not, who were the poorest class, and what was their proportion to the whole population in 1685? What was this proportion in Macaulay's time?

5. Who were the "squatters"? What is their number now?

6. Name the material and moral benefits that the people of England have derived from the progress of civilisation.

7. Account for the delusion which leads men to overrate the happiness of preceding generations.

8 Explain the following passages as clearly as you can:—

(a) It is evident that in a country where no man..... labour. (Para. 6)

(b) An English mechanic, he said, instead of slaving..... day. (Para. 7).

(c) The common people of that age were not in the habit of meeting utterance. (Para. 7).

(d) It is the vehement and bitter cry of labour against capital. (Para. 7)

(e) For so miserable a recompense were the producers of wealth..... exertion. (Para. 7).

(f) It may here be noticed that the practice... .. incredible. (Para. 8).

(g) The more carefully we examine the history of the past... remedies them. (Para. 8).

(h) Bread, therefore, such as is now given.. .. shopkeeper. (Para. 10).

(i) Beneath them lay a large class..... parish. (Para. 12).

(j) Of this wild land much was, by law, common unknown. (Para. 14).

(k) He kept a flock of geese butter and cheese. (Para. 14).

- (l) Of the blessings which civilisation and philosophy.....
peer. (Para 14).
- (m) The street which now affords to the artisan.....
earnings. (Para 14).
- (n) Every bricklayer who falls from a scaffold.....
purchased. (Para. 14).
- (o) The difference in salubrity between the London.....
cholera. (Para. 14).
- (p) The groundwork of that character.....
man. (Para. 15).
- (q) It is pleasing to reflect.....people. (Para. 15).
- (r) At the assizes the lean and yellow culprits.....
jury. (Para. 15).
- (s) Nowhere could be found sense of duty. (Para. 15).
- (t) It may at first sight seem strange
(up to the end of the para). (Para. 16).
- (u) A similar illusion seems to haunt.....
civilisation. (Para. 17)
- (v) It is now the fashion.....Guiana. (Para. 17).
- (w) And yet it may then be the mode.....rich. (Para. 17).

9. Explain the following words and phrases fully :—

Criterion ; Whose mere assertion carries great weight ; Remote from the truth ; Quarter sessions ; Scale of wages ; The authorised sum ; The Scottish border ; Recommended to the attention of ; Parochial officers ; Where the labourer was not boarded ; Between the Restoration and the Revolution ; Necessaries of life ; Immoderately dear ; Famine price ; In perfect accordance with ; A country where no man can be compelled to become a soldier ; The ranks of the army cannot be filled ; Common rustic labour ; Beer money ; At very short notice ; Corporal ; Shocking to humanity ; Tillers of the soil ; Produce of the Indian looms ; Slaving ; Haranguing ; Pleaded their cause ; In rude rhyme ; Popular lay ; Chaunted ; Broadside ; The good old times ; Pittance ; Miserable recompense ; Producers of wealth ; Master clothier ; Great staple manufacture ; The legitimate protector of those who cannot protect themselves ; Interdicted ; The chief seat of the clothing trade ; Fruitful of ; Workhouse ; Trencher ; Yeoman ; Most necessitous members of the community ; Aid from the parish ; The poor rate ; Pauper ; Parochial relief ; Pauperism ; Marsh, forest and heath ; Squatters and trespassers ; Some palatable

addition to his hard fare; A meadow bright with clover; Set off; Common to all ranks; Would, if withdrawn, be missed as painfully by the labourer as by the peer; So dark that he would not have been able to see his hand; Run constant risk of breaking his neck; Knocked down; Extirpated; Term of human life; The lower orders; Mollifying influence of civilisation on the national character; Groundwork of character; The public mind of England; Lighter literature; Well born and bred; Pedagogues; Of decent station; Implacability of hostile factions; Seeing his bowels burned before his face; Pillory; Tied to the cart's tail; To give *ft* the fellow well; Favourite diversion; Gladiator; Hack each other to pieces; Hells on earth; Seminaries of crime and disease; The assizes; Atmosphere of stench and pestilence; Avenged them signally; Bench, bar, and jury; Looked with profound indifference; Sensitive and restless compassion; Pries into; Emigrant ship; Winces at; In the hulks; Under the government of reason; Annals of the past; Seems hardly to admit of doubt; Moving forward with eager speed; Looking backward with tender regret; Resolved into the same principle; With a view to the future; Form a too favourable estimate of the past; Semblance of refreshing waters; Mirage; Regions of fabulous antiquity; Golden age; The want of which would be intolerable to a modern footman; On the coast of Guiana; Be outstripped; Mode; Benefited the few at the expense of the many; When England was truly merry England; Brotherly sympathy; Grind the faces of.

10 Parse the italicised words in the following :—

- (a) *It is found necessary to supply the deficiency by enlisting largely from among the poorer population of Munster and Connaught.*
- (b) *It may here be noticed that the practice of setting children prematurely to work, a practice which the state, the legitimate protector of those who cannot protect themselves, has, in our time . . .*
- (c) *Boys and girls created wealth exceeding what was necessary for their own subsistence by twelve thousand pounds a year.*
- (d) *The more carefully we examine the history of the past, the more reason shall we find to dissent from those . . .*
- (e) *He snared wild fowl on the fen which has long since been drained.*
- (f) *.....imploing the hangman to give it the fellow well, and make him howl.*

- (9) If we resolutely chase the mirage backward, we shall find it *recede* before us into the regions of fabulous antiquity.

11. Analyse in tabular form :—

- (1) About the beginning of the year 1685punishment.
(Para. 3).
- (2) It is evident that in a country...labour. (Para. 6)
- (3) It may here be noticed.....incredible. (Para. 8).
- (4) At Norwich, the chief seat.....year. (Para. 8).
- (5) There is scarcely a page of the historyposterity.
(Para 15)
- (6) It is now the fashion to place . . . time . . . (Para 12).

2.

THE DEATH OF NELSON

ROBERT SOUTHEY.

(1774—1843.)

[The following extract is taken from Southey's *Life of Nelson*, one of the most famous biographies in the English language. Southey was an English poet and man of letters, who in 1813 became Poet Laureate of England. He was equally good as a poet and as a prose writer. His *Life of Nelson* is written in such beautiful natural language that, as Dr. Macmillan (Principal and Professor of English Literature, Elphinstone College, Bombay, and Editor of Southey's 'Life of Nelson') says: "it is an excellent model for students of English composition, particularly for Oriental students of the English language, who are apt to despise plain, simple language, and cultivate a style embellished with florid ornamentation." The last two paragraphs are, according to the same authority, "among the very noblest passages that can be found in the whole range of English prose literature"].

1. It had been part of Nelson's prayer that the British fleet might be distinguished by humanity in the victory he expected. Setting an example himself, he twice gave orders to cease firing upon the *Redoubtable*, supposing that she had struck, because her

great guns were silent ; for, as she carried no flag, there was no means of instantly ascertaining the fact. From this ship, which he had thus twice spared, he received his death. A ball fired from her mizzen-top, which in the then situation of the two vessels was not more than fifteen yards from that part of the deck where he was standing, struck the epaulette on his left shoulder, about a quarter after one, just in the heat of action. He fell upon his face, on the spot which was covered with his poor Secretary's blood. Hardy, who was a few steps from him, turning round, saw three men raising him up. "They have done for me, at last, Hardy !" said he. "I hope not !" cried Hardy. "Yes," he replied, "my backbone is shot through !"

2. Yet even now, not for a moment losing his presence of mind, he observed, as they were carrying him down the ladder, that the tiller-ropes, which had been shot away, were not yet replaced, and ordered that new ones should be rove immediately. Then, that he might not be seen by the crew, he took out his handkerchief and covered his face and his stars. Had he but concealed these badges of honour from the enemy, England perhaps, would not have had cause to receive with sorrow the news of the battle of Trafalgar. The cockpit was crowded with wounded and dying men, over whose bodies he was with some difficulty conveyed, and laid upon a pallet in the midshipmen's berth. It was soon perceived, upon examination, that the wound was mortal. This, however, was concealed from all except Captain Hardy, the chaplain, and the medical attendants. He himself being certain, from the sensation in his back and the gush of blood he felt momentarily within his breast, that no human care could avail him, insisted that the surgeon should leave him, and attend to those to whom he might be useful. "for," said he, "you can do nothing for me."

3. All that could be done was to fan him with paper, and frequently give him lemonade to alleviate his intense thirst. He was in great pain, and expressed much anxiety for the event of the action, which now began to declare itself. As often as a ship struck, the crew of the *Victory* hurrahed, and at every hurrah a visible expression of joy gleamed in his eyes and marked the countenance of the dying hero. But he became impatient to see Captain Hardy; and as that officer, though often sent for, could not leave the deck, Nelson feared that some fatal cause prevented him, and repeatedly cried, "Will no one bring Hardy to me? He must be killed! He is surely dead!"

4. An hour and ten minutes elapsed from the time when Nelson received his wound before Hardy could come to him. They shook hands in silence, Hardy in vain struggling to express the feelings of that most painful and yet sublimest moment. "Well, Hardy," said Nelson, "how goes the day with us?"—"Very well", replied Hardy: "ten ships have struck, but five of the van have tacked, and show an intention, to bear down upon the *Victory*. I have called two or three of our fresh ships round, and have no doubt of giving them a drubbing".—"I hope", said Nelson, "none of our ships have struck?" Hardy answered, "There was no fear of that." Then, and not till then, Nelson spoke of himself. "I am a dead man, Hardy", said he; "I am going fast; it will be all over with me soon. Come nearer to me". Hardy observed that he hoped Mr. Beatty (the surgeon) could yet hold out some prospect of life. "Oh no!" he replied, "it is impossible; my back is shot through. Beatty will tell you so". Captain Hardy then once more shook hands with him, and with a heart almost bursting hastened upon deck.

5. By this time all feeling below the breast was gone; and Nelson, having made the surgeon ascertain this, said to him:

"You know I am gone. I know it. I feel something rising in my breast"—putting his hand on his left side—"which tells me so". And upon Beatty's inquiring whether his pain was very great, he replied, "So great that he wished he was dead. Yet", said he in a lower voice, "one would like to live a little longer, too!" Captain Hardy, some fifty minutes after he had left the cockpit, returned, and again taking the hand of his dying friend and commander, congratulated him on having gained a complete victory. How many of the enemy were taken he did not know, as it was impossible to perceive them distinctly; but fourteen or fifteen at least. "That's well!" cried Nelson; "but I bargained for twenty". And then in a stronger voice he said: "Anchor, Hardy, anchor". Hardy upon this hinted that Admiral Collingwood would take upon himself the direction of affairs. "Not while I live, Hardy", said the dying Nelson, ineffectually endeavouring to raise himself from the bed; "do you anchor".

6. His previous order for preparing to anchor had shown how clearly he foresaw the necessity of this. Presently calling Hardy back, he said to him in a low voice: "Don't throw me overboard"; and he desired that he might be buried by his parents, unless it should please the king to order otherwise. Then turning to Hardy; "Kiss me, Hardy", said he. Hardy knelt down and kissed his cheek, and Nelson said: "Now I am satisfied. Thank God, I have done my duty!" Hardy stood over him in silence for a moment or two, then knelt again and kissed his forehead. "Who is that?" said Nelson; and being informed he replied, "God bless you, Hardy". And Hardy then left him for ever.

7. Nelson now desired to be turned upon his right side, and said: "I wish I had not left the deck, for I shall soon be gone." Death was indeed rapidly approaching. He said to the chaplain:

"Doctor, I have *not* been a *great* sinner." His articulation now became difficult, but he was distinctly heard to say: "Thank God, I have done my duty!" These words he repeatedly pronounced, and they were the last words that he uttered. He expired at thirty minutes after four, three hours and a quarter after he had received his wound.

8. Within a quarter of an hour after Nelson was wounded, about fifty of the *Victory's* men fell by the enemy's musketry. They, however, on their part were not idle: and it was not long before there were only two Frenchmen alive in the mizzen-top of the *Redoubtable*. One of them was the man who had given the fatal wound,—he did not live to boast of what he had done. An old quartermaster had seen him fire, and easily recognised him because he wore a glazed cocked hat and a white frock. This quartermaster and two midshipmen, Mr. Collingwood and Mr. Pollard, were the only persons left in the *Victory's* poop; the two midshipmen kept firing at the top, and he supplied them with cartridges. One of the Frenchmen, attempting to make his escape down the rigging, was shot by Mr. Pollard, and fell on the poop. But the old quartermaster, as he cried out, "That's he, that's he!" and pointed at the other, who was coming forward to fire again, received a shot in his mouth and fell dead. Both the midshipmen then fired at the same time, and the fellow dropped in the top. When they took possession of the prize they went into the mizzen-top and found him dead, with one ball through his head and another through his breast.

9. The *Redoubtable* struck within twenty minutes after the fatal shot had been fired from her. During that time she had been twice on fire, —in her forechains and in her forecastle. The French, as they had done in other battles, made use in this of fireballs and other combustibles: implements of destruction

which other nations, from a sense of honour and humanity, have laid aside, which add to the sufferings of the wounded without determining the issue of the combat, which none but the cruel would employ, and which never can be successful against the brave. Once they succeeded in setting fire, from the *Redoubtable*, to some ropes and canvas on the *Victory's* booms. The cry ran through the ship and reached the cockpit, but even this dreadful cry produced no confusion: the men displayed that perfect self-possession in danger by which English seamen are characterized; they extinguished the flames on board their own ship, and then hastened to extinguish them in the enemy by throwing buckets of water from the gangway. When the *Redoubtable* had struck it was not practicable to board her from the *Victory*: for though the two ships touched, the upper works of both fell in so much that there was a great space between their gangways, and she could not be boarded from the lower or middle decks because her ports were down. Some of our men went to Lieutenant Quilliam and offered to swim under her bows, and get up there, but it was thought unfit to hazard brave lives in this manner.

10. What our men would have done from gallantry some of the crew of the *Santissima Trinidad* did to save themselves. Unable to stand the tremendous fire of the *Victory*, whose larboard guns played against this great four-decker, and not knowing how else to escape them, nor where else to betake themselves for protection, many of them leapt overboard and swam to the *Victory*, and were actually helped up her sides by the English during the action. The Spaniards began the battle with less vivacity than their unworthy allies, but continued it with greater firmness. The *Argonauta* and *Bahama* were defended till they had each lost about 400 men: the *San Juan Nepomuceno* lost 350. Often as the superiority of British courage has been proved against France

upon the seas, it was never more conspicuous than in this decisive conflict. Five of our ships were engaged muzzle to muzzle with five of the French. In all five the Frenchmen lowered their lower-deck ports and deserted their guns, while our men continued deliberately to load and fire till they had made the victory secure.

11. Once, amidst his sufferings, Nelson had expressed a wish that he were dead ; but immediately the spirit subdued the pains of death, and he wished to live a little longer—doubtless that he might hear the completion of the victory which he had seen so gloriously begun. That consolation, that joy, that triumph was afforded him. He lived to know that the victory was decisive, and the last guns which were fired at the flying enemy were heard a minute or two before he expired. The ships which were thus flying were four of the enemy's van, all French, under Rear-admiral Dumanoir. They had borne no part in the action ; and now, when they were seeking safety in flight, they fired not only into the *Victory* and *Royal Sovereign* as they passed, but poured their broadsides into the Spanish captured ships, and they were seen to back their topsails for the purpose of firing with more precision.

12. The indignation of the Spaniards at this detestable cruelty from their allies, for whom they had fought so bravely and so profusely bled, may well be conceived. It was such that when, two days after the action, seven of the ships which had escaped into Cadiz came out, in hopes of retaking some of the prizes, the prisoners in the *Argonauta* in a body offered their services to the British prize-master to man the guns against any of the French ships ; saying that, if a Spanish ship came alongside they would quietly go below, but they requested that they might be allowed to fight the French in resentment for the murderous usage which they had suffered at their hands. Such was their earnestness, and

such the implicit confidence which could be placed in Spanish honour, that the offer was accepted, and they were actually stationed at the lower-deck guns. Dumanoir and his squadron were not more fortunate than the fleet from whose destruction they fled ; they fell in with Sir Richard Strachan, who was cruising for the Rochefort squadron, and were all taken.

13. In the better days of France, if such a crime could then have been committed, it would have received an exemplary punishment from the French government ; under Bonaparte it was sure of impunity, and perhaps might be thought deserving of reward. But if the Spanish court had been independent, it would have become us to have delivered Dumanoir and his captains up to Spain, that they might have been brought to trial and hanged in sight of the remains of the Spanish fleet.

14. The total British loss in the battle of Trafalgar amounted to 1587. Twenty of the enemy struck ; unhappily, the fleet did not anchor, as Nelson, almost with his dying breath, had enjoined. A gale came on from the south-west : some of the prizes went down, some went on shore ; one effected its escape into Cadiz ; others were destroyed ; four only were saved, and those by the greatest exertions. The wounded Spaniards were sent ashore, an assurance being given that they should not serve till regularly exchanged ; and the Spaniards, with a generous feeling, which would not perhaps have been found in any other people, offered the use of their hospitals for our wounded, pledging the honour of Spain that they should be carefully attended there. When the storm, after the action, drove some of the prizes upon the coast, they declared that the English, who were thus thrown into their hands, should not be considered as prisoners of war ; and the Spanish soldiers gave up their own beds to their shipwrecked enemies. The Spanish vice-admiral, Alva, died of his wounds. Villeneuve was

sent to England, and permitted to return to France. The French government say that he destroyed himself on the way to Paris, dreading the consequences of a court-martial; but there is every reason to believe that the tyrant, who never acknowledged the loss of the battle of Trafalgar, added Villeneuve to the numerous victims of his murderous policy.

15. It is almost superfluous to add that all the honours which a grateful country could bestow were heaped upon the memory of Nelson. His brother was made an earl, with a grant of £6000 a year; £10,000 were voted to each of his sisters, and £100,000 for the purchase of an estate. A public funeral was decreed, and a public monument. Statues and monuments also were voted by most of our principal cities. The leaden coffin in which he was brought home was cut in pieces, which were distributed as relics of St. Nelson—so the gunner of the *Victory* called them; and when at his interment his flag was about to be lowered into the grave, the sailors who assisted at the ceremony with one accord rent it in pieces, that each might preserve a fragment while he lived.

16. The death of Nelson was felt in England as something more than a public calamity; men started at the intelligence and turned pale, as if they had heard the loss of a dear friend. An object of our admiration and affection, of our pride, and of our hopes, was suddenly taken from us; and it seemed as if we had never till then known how deeply we loved and revered him. What the country has lost in its great naval hero—the greatest of our own and of all former times—was scarcely taken into the account of grief. So perfectly indeed had he performed his part, that the maritime war after the battle of Trafalgar was considered at an end; the fleets of the enemy were not merely defeated, but destroyed; new navies must be built, and a new race of

seamen reared for them, before the possibility of their invading our shores could again be contemplated. It was not, therefore, from any selfish reflection upon the magnitude of our loss that we mourned for him ; the general sorrow was of a higher character.

17. The people of England grieved that funeral ceremonies and public monuments and posthumous rewards were all which they could now bestow upon him whom the king, the legislature, and the nation would have alike delighted to honour ; whom every tongue would have blessed ; whose presence in every village through which he might have passed would have wakened the church bells, have given schoolboys a holiday, have drawn children from their sports to gaze upon him, and "old men from the chimney corner" to look upon Nelson ere they died. The victory of Trafalgar was celebrated, indeed, with the usual forms of rejoicing, but they were without joy ; for such already was the glory of the British navy through Nelson's surpassing genius, that it scarcely seemed to receive any addition from the most signal victory that ever was achieved upon the seas ; and the destruction of this mighty fleet, by which all the maritime schemes of France were totally frustrated, hardly appeared to add to our security or strength, for while Nelson was living to watch the combined squadrons of the enemy we felt ourselves as secure as now, when they were no longer in existence.

18. There was reason to suppose, from the appearances upon opening the body, that in the course of nature he might have attained, like his father, to a good old age. Yet he cannot be said to have fallen prematurely whose work was done, nor ought he to be lamented who died so full of honours and at the height of human fame. The most triumphant death is that of the martyr ; the most awful that of the martyred patriot ; the most splendid that of the hero in the hour of victory ; and if the chariot

and the horses of fire had been vouchsafed for Nelson's translation, he could scarcely have departed in a brighter blaze of glory. He has left us, not indeed his mantle of inspiration, but a name and an example which are at this hour inspiring thousands of the youths of England,—a name which is our pride, and an example which will continue to be our shield and our strength. Thus it is that the spirits of the great and the wise continue to live and to act after them.

QUESTIONS AND EXERCISES.

1. In what manner did Nelson meet his death?
2. What were the last words uttered by Nelson, and what trait in his character do they illustrate?
3. Did Nelson live to hear the news of the victory at Trafalgar? Give a brief account of the historical events that led to the battle of Trafalgar.
4. What was the total loss of the British and the French at the battle of Trafalgar?
5. What honours were bestowed on Nelson's memory after his death?
6. What was the political effect of the battle of Trafalgar?
7. Explain the following sentences as clearly as you can:—
 - (a) Had he but concealed these badges of honour..... Trafalgar. (Para. 2).
 - (b) He himself being certain.....for me. (Para 2).
 - (c) The French, as they had done in other battles..... brave. (Para. 9).
 - (d) Often as the superiority of British courage..... conflict. (Para. 10).
 - (e) An object of our admiration and affection..... him. (Para. 16).
 - (f) What the country has lost.....grief. (Para. 16).
 - (g) So perfectly indeed had he performed his part..... character. (Para. 16).

- (h) The people of England grieved that funeral ceremoniesdied. (Para. 17).
- (i) The victory of Trafalgar was celebrated..... existence. (Para. 17).
- (j) Yet he cannot be said to have fallen..... fame. (Para. 18).
- (k) The most triumphant death.....glory. (Para. 18).
- (l) He has left us, not indeed his mantle..... strength. (Para. 18).

8. What traits in the character of Nelson do the following remarks illustrate :—

- (a) "Well, Hardy, how goes the day with us?"
- (b) "Yet, one would like to live a little longer too".
- (c) "That's well, but I bargained for twenty".
- (d) "Not while I live, Hardy."
- (e) He desired that he might be buried by his parents, unless it should please the king to order otherwise.
- (f) "Doctor, I have *not* been a *great* sinner."
- (g) "Thank God, I have done my duty!"

9. Parse the italicised words in the following :—

- (a) He *twice* gave orders to cease *firing*, *supposing* that she had struck.
- (a)in the *then* situation of the two vessels.
- (c) My backbone is shot *through*.
- (d) *As* they were carrying him *down* the ladder.
- (e) They shook hands in silence, *Hardy* in vain struggling to *express* the feelings...
- (f) I have called two or three of our fresh ships *round*.
- (g) *Then*, and not till *then*, Nelson spoke of himself.
- (h) Nelson, having made the surgeon *ascertain* this, said.
- (i)unless it should please the king to *order otherwise*.
- (j) He was distinctly heard to say : "thank God &c."
- (k) An old quartermaster had seen him *fire*.
- (l) What our men would have done from gallantry some of the crew of the "Santissima Trinidad" *did* to save themselves.

- (m) Often as the superiority of British courage has been proved.
- (n) Five of our ships were engaged *muzzle to muzzle* with five of the French.
- (o) The wounded Spaniards were sent *ashore*, an *assurance* being given that they should not serve *till* regularly exchanged.
- (p) He has left *us*, not *indeed*, his mantle of inspiration, but a *name* and an *example*.

10. Explain the following words and phrases carefully :—

Setting an example; Epaulette; In the heat of action; They have done for me at last; Presence of mind; Badges of honour; No human care could avail him; Event of the action; A visible expression of joy gleamed in his eyes; That most painful and yet sublimest moment; How goes the day; To bear down upon; Fresh ships; Giving them a drubbing; I am going fast; It will be all over with me; Hold out some prospect; With a heart almost bursting; Bargained for; Take upon himself; Direction of affairs; Articulation; Cocked hat; Laid aside; Determining the issue of the combat; Perfect self-possession; Upon the seas; Decisive conflict; Muzzle to muzzle; Made the victory secure; The spirit subdued the pains of death; Expired; Borne no part; Seeking safety in flight; Detestable cruelty; Profusely bled; May well be conceived; Disabled prizes; In a body; Offered their services; Murderous usage; Implicit confidence; Fell in with; Better days; Exemplary punishment; Sure of impunity; Enjoined; Court-martial; Murderous policy; Heaped upon; Public monument; Relics of St. Nelson; Interment; With one accord; As something more than a public calamity; Was scarcely taken into the account of grief; Selfish reflection upon the magnitude of our loss; Posthumous rewards; Wakened the church-bells; Usual forms of rejoicing; Surpassing genius; Maritime schemes of France; In the course of nature; Whose work was done; Full of honours; At the height of human fame; The chariot and the horses of fire; Vouchsafed; Translation; Departed in a brighter blaze of glory; Mantle of inspiration; Our shield and our strength; Continue to live and act after them.

11. Fully explain the following *nautical* terms and phrases :—

Struck; Mizzen-top; Tiller-ropes; Shot away; Be rove; Cockpit; Midshipmen; The van; Tacked; Overboard; Quartermaster; Rigging; Poop; Forechains; Forecastle; Fireballs; Booms; Gangway;

To board a ship; Ports; Bows; Larboard; Four-decker; Rear-admiral; Vice-admiral; Back their topsails; Prize-master; Man the guns; Squadron; Cruising.

12. Rewrite in indirect speech the conversation between Captain Hardy and Nelson in Paras. 4 and 5.

13. Analyse in tabular form the following sentences :—

- (1) Yet even now, not for a moment losing his presence of mind.....immediately. (Para. 2).
- (2) He himself being certain.....me." (")
- (3) When the *Redoubtable* had struck.....down. (Para. 9.)
- (4) Once amidst his sufferings.....begun. (Para. 11).
- (5) It was such that when, two days.....hands. (Para. 12).
- (6) When the storm after the action . enemies. (Para. 14).
- (7) The leaden coffin in which he was.....lived. (Para. 15).
- (8) The people of England grieved.....died. (Para. 17).
- (9) The victory of Trafalgar was celebrated.....existence. (")

3.

COLUMBUS'S VOYAGE TO AMERICA.

WILLIAM ROBERTSON.

(1721-1793.)

[William Robertson, D. D., was a famous Scotch historian, whose "History of Scotland", published in 1759, at once gave him a place among the leading historians of the country, especially for its lucid and placid style, and gave him the positions of Principal of Edinburgh University, and historiographer royal of Scotland. His other chief works are the "History of Charles V", and "History of America", from the last of which the following is an extract.

The discovery of America is an event of surpassing historical importance, and every educated person ought to know something about it].

1. On Friday, the 3rd of August, in the year 1492, Columbus set sail, a little before sunrise, in presence of a vast crowd

of spectators, who sent up their supplications to Heaven for the prosperous issue of the voyage, which they wished rather than expected. Columbus steered directly for the Canary Islands, and arrived there without any occurrence that would have deserved notice on any other occasion ; but in a voyage of such expectation and importance every circumstance was the object of attention. The rudder of the "Pinta" broke loose the day after she left the harbour, and that accident alarmed the crew, no less superstitious than unskilful, as a certain omen of the unfortunate destiny of the expedition. Even in the short run to the Canaries, the ships were found to be so crazy and ill appointed as to be very improper for a navigation which was expected to be both long and dangerous. Columbus refitted them, however, to the best of his power, and having supplied himself with fresh provisions, he took his departure from Gomera, one of the most westerly of the Canary Islands, on the sixth day of September.

2. Here the voyage of discovery may properly be said to begin ; for Columbus, holding his course due west, left immediately the usual track of navigation, and stretched into unfrequented and unknown seas. The first day, as it was very calm, he made but little way : but on the second he lost sight of the Canaries ; and many of the sailors, dejected already and dismayed, when they contemplated the boldness of the undertaking, began to beat their breasts, and to shed tears, as if they were nevermore to behold land. Columbus comforted them with the assurances of success, and the prospect of vast wealth in those opulent regions whither he was conducting them.

3. This early discovery of the spirit of his followers taught Columbus that he must prepare to struggle, not only with unavoidable difficulties which might be expected from the nature of his undertaking, but with such as were likely to arise from the

ignorance and timidity of the people under his command ; and he perceived that the art of governing the minds of men would be no less requisite for accomplishing the discoveries which he had in view than naval skill and undaunted courage. Happily for himself, and for the country by which he was employed, he joined to the ardent temper and inventive genius of a projector, virtues of another species, which are rarely united with them. He possessed a thorough knowledge of mankind, an insinuating address, a patient perseverance in executing any plan, the perfect government of his own passions, and the talent of acquiring an ascendant over those of other men. All these qualities, which formed him for command, were accompanied with that superior knowledge of his profession which begets confidence in times of difficulty and danger.

4. To unskilful Spanish sailors, accustomed only to coasting voyages in the Mediterranean, the maritime science of Columbus, the fruit of thirty years' experience, improved by an acquaintance with all the inventions of the Portuguese, appeared immense. As soon as they put to sea, he regulated everything by his sole authority ; he superintended the execution of every order ; and allowing himself only a few hours for sleep, he was at all other times upon deck. As his course lay through seas which had not formerly been visited, the sounding line, or instruments for observation, were continually in his hands. After the example of the Portuguese discoverers, he attended to the motion of tides and currents, watched the flight of birds, the appearance of fishes, of seaweeds, and of everything that floated on the waves, and entered every occurrence, with a minute exactness, in the journal which he kept. As the length of the voyage could not fail of alarming sailors habituated only to short excursions, Columbus endeavoured to conceal from them the real progress which they made.

With this view, though they ran eighteen leagues on the second day after they left Gomera, he gave out that they had advanced only fifteen, and he uniformly employed the same artifice of reckoning short during the voyage.

5. By the 14th of September the fleet was above 200 leagues to the west of the Canary Isles, at a greater distance from land than any Spaniard had been before that time. There they were struck with an appearance no less astonishing than new. They observed that the magnetic needle in their compasses did not point exactly to the polar star, but varied towards the west, and as they proceeded this variation increased. This appearance, which is now familiar, though it still remains one of the mysteries of nature, into the cause of which the sagacity of man hath not been able to penetrate, filled the companions of Columbus with terror. They were now in a boundless and unknown ocean, far from the usual course of navigation : nature itself seemed to be altered, and the only guide which they had left was about to fail them. Columbus, with no less quickness than ingenuity, invented a reason for this appearance, which though it did not satisfy himself, seemed so plausible to them that it dispelled their fears or silenced their murmurs.

6. He still continued to steer due west, nearly in the same latitude with the Canary Islands. In this course they came within the sphere of the trade wind, which blows invariably from east to west between the tropics and a few degrees beyond them. He advanced before this steady gale with such uniform rapidity that it was seldom necessary to shift a sail. When about 400 leagues to the west of the Canaries, he found the sea so covered with weeds that it resembled a meadow of vast extent, and in some places they were so thick as to retard the motion of the vessels. This strange appearance occasioned new alarm and

disquiet. The sailors imagined that they were now arrived at the utmost boundary of the navigable ocean ; that those floating weeds would obstruct their farther progress, and concealed dangerous rocks, or some large tract of land which had sunk, they knew not how, in that place. Columbus endeavoured to persuade them that what had alarmed them ought rather to have encouraged them, and was to be considered as a sign of approaching land. At the same time a brisk gale arose, and carried them forward. Several birds were seen hovering about the ship, and directed their flight towards the west. The desponding crew resumed some degree of spirits, and began to entertain fresh hopes.

7. Upon the first day of October, they were, according to the admiral's reckoning, 770 leagues to the west of the Canaries ; but, lest his men should be intimidated by the prodigious length of the navigation, he gave out that they had proceeded only 584 leagues ; and, fortunately for Columbus, neither his own pilot nor those of the other ships had skill sufficient to correct this error, and discover the deceit. They had now been above three weeks at sea ; they had proceeded far beyond what former navigators had attempted or deemed possible ; all their prognostics of discovery, drawn from the flight of birds and other circumstances, had proved fallacious ; the appearance of land, with which their own credulity or the artifice of their commander had from time to time flattered and amused them, had been altogether illusive, and their prospect of success seemed now to be as distant as ever. These reflections occurred often to men, who had no other object or occupation than to reason and discourse concerning the intention and circumstances of their expedition. They made impression, at first, upon the ignorant and timid, and, extending by degrees to such as were better informed or more resolute, the

contagion spread at length from ship to ship. From secret whispers or murmurings they proceeded to open cabals and public complaints. They taxed their sovereign with inconsiderate credulity in paying such regard to the vain promises and rash conjectures of an indigent foreigner, as to hazard the lives of so many of her own subjects in prosecuting a chimerical scheme. They affirmed that they had fully performed their duty by venturing so far in an unknown and hopeless course, and could incur no blame for refusing to follow any longer a desperate adventurer to certain destruction. They contended that it was necessary to think of returning to Spain while their crazy vessels were still in a condition to keep the sea; but expressed their fears that the attempt would prove vain, as the wind which had hitherto been so favourable to their course must render it impossible to sail in the opposite direction. All agreed that Columbus should be compelled by force to adopt a measure on which their common safety depended. Some of the more audacious proposed, as the most expeditious and certain method of getting rid at once of his remonstrances, to throw him into the sea, being persuaded that upon their return to Spain, the death of an unsuccessful projector would excite little concern, and be inquired into with no curiosity.

8. Columbus was fully sensible of his perilous situation. He had observed with great uneasiness the fatal operation of ignorance and of fear in producing disaffection among his crew, and saw that it was now ready to burst out into open mutiny. He retained, however, perfect presence of mind. He affected to seem ignorant of their machinations. Notwithstanding the agitation and solicitude of his own mind, he appeared with a cheerful countenance, like a man satisfied with the progress he had made, and confident of success. Sometimes he employed all the arts of insinuation to soothe his men. Sometimes he endeavoured to

work upon their ambition or avarice, by magnificent descriptions of the fame and wealth which they were about to acquire. On other occasions, he assumed a tone of authority, and threatened them with vengeance from their sovereign, if by their dastardly behaviour they should defeat this noble effort to promote the glory of God, and to exalt the Spanish name above that of every other nation. Even with seditious sailors, the words of a man whom they had been accustomed to reverence were weighty and persuasive, and not only restrained them from those violent excesses which they had meditated, but prevailed with them to accompany their admiral for some time longer.

9. As they proceeded, the indications of approaching land seemed to be more certain, and excited hope in proportion. The birds began to appear in flocks, making towards the south-west. Columbus, in imitation of the Portuguese navigators who had been guided in several of their discoveries by the motion of birds, altered his course from due west to that quarter whither they pointed their flight. But, after holding on for several days in this new direction without any better success than formerly, having seen no object during thirty days but the sea and sky, the hopes of his companions subsided faster than they had risen ; their fears revived with additional force ; impatience, rage, and despair appeared in every countenance. All sense of subordination was lost ; the officers, who had hitherto concurred with Columbus in opinion, and supported his authority, now took part with the private men ; they assembled tumultuously on the deck, expostulated with their commander, mingled threats with their expostulations, and required him instantly to tack about and to return to Europe. Columbus perceived that it would be of no avail to have recourse to any of his former arts, which, having been tried so often, had lost their effect ; and that it was impossible

to re-kindle any zeal for the success of the expedition among men, in whose breasts fear had extinguished every generous sentiment. He saw that it was no less vain to think of employing either gentle or severe measures to quell a mutiny so general and so violent. It was necessary, on all these accounts, to soothe passions which he could no longer command, and to give way to a torrent too impetuous to be checked. He promised solemnly to his men that he would comply with their request, provided they would accompany him, and obey his command for three days longer, and if, during that time, land were not discovered, he would then abandon the enterprise, and direct his course towards Spain.

10. Enraged as the sailors were, and impatient to turn their faces again towards their native country, this proposition did not appear to them unreasonable. Nor did Columbus hazard much in confining himself to a term so short. The presages of discovering land were now so numerous and promising that he deemed them infallible. For some days the sounding-line reached the bottom, and the soil which it brought up indicated land to be at no great distance. The flocks of birds increased, and were composed not only of sea fowl, but of such land birds as could not be supposed to fly far from the shore. The crew of the "Pinta" observed a cane floating, which seemed to have been newly cut, and likewise a piece of timber artificially carved. The sailors aboard the "Nina" took up the branch of a tree with red berries, perfectly fresh. The clouds around the setting sun assumed a new appearance; the air was more mild and warm and, during night, the wind became unequal and variable. From all these symptoms, Columbus was so confident of being near land that on the evening of the 11th of October, after public prayers for success, he ordered the sails to be furled, and the

ships to lie to, keeping strict watch, lest they should be driven ashore in the night. During this interval of suspense and expectation, no man shut his eyes ; all kept upon deck, gazing intently towards that quarter where they expected to discover the land, which had been so long the object of their wishes.

11. About two hours before midnight, Columbus, standing on the forecastle, observed a light at a distance, and privately pointed it out to Pedro Gutierrez, a page of the queen's wardrobe. Gutierrez perceived it, and calling to Salcedo, comptroller of the fleet, all three saw it in motion, as if it were carried from place to place. A little after midnight the joyful sound of *Land! land!* was heard from the "Pinta," which kept always ahead of the other ships. But, having been so often deceived by fallacious appearances, every man was now become slow of belief, and waited in all the anguish of uncertainty and impatience for the return of day. As soon as morning dawned, all doubts and fears were dispelled.

12. From every ship an island was seen about two leagues to the north, whose flat and verdant fields, well stored with wood, and watered with many rivulets, presented the aspect of a delightful country. The crew of the "Pinta" instantly began the *Te Deum*, as a hymn of thanksgiving to God, and were joined by those of the other ships, with tears of joy and transports of congratulation. This office of gratitude to heaven was followed by an act of justice to their commander. They threw themselves at the feet of Columbus, with feelings of self-condemnation mingled with reverence. They implored him to pardon their ignorance, incredulity, and insolence, which had created him so much unnecessary disquiet, and had so often obstructed the prosecution of his well-concerted plan ; and passing, in the warmth of their admiration, from one extreme to another, they now pronounced

the man, whom they had so lately reviled and threatened, to be a person inspired by Heaven with sagacity and fortitude more than human, in order to accomplish a design so far beyond the ideas and conception of all former ages.

13. As soon as the sun arose, all their boats were manned and armed. They rowed towards the island with their colours displayed, with warlike music, and other martial pomp. As they approached the coast, they saw it covered with a multitude of people, whom the novelty of the spectacle had drawn together, whose attitude and gestures expressed wonder and astonishment at the strange objects which presented themselves to their view. Columbus was the first European who set foot in the new world which he had discovered. He landed in a rich dress, and with a naked sword in his hand. His men followed, and kneeling down, they all kissed the ground which they had so long desired to see. They next erected a coruifix, and prostrating themselves before it, returned thanks to God for conducting their voyage to such a happy issue. They then took solemn possession of the country for the Crown of Castile and Leon, with all the formalities which the Portuguese were accustomed to observe in acts of this kind in their new discoveries.

QUESTIONS AND EXERCISES.

1. On what date did Columbus set sail on his voyage, and on what date did he reach America?
2. Describe the character of Columbus, and show that he was fitted by nature to be a commander of men.
3. What artifice did Columbus make use of to abate the alarm of his sailors? What circumstance, of those that were observed during the voyage, did particularly excite their alarm?
4. What opposition had Columbus to encounter from his crew? And how did he finally conciliate them?

5. Name the "indications of approaching land" observed by Columbus, as he neared the coast of America.

6. Describe the actual landing of Columbus and his men on the coast of America.

7. Explain the following passages as clearly as you can :—

(a) This early discovery of the spirit of his followers.....
courage. (Para. 3).

(b) He possessed a thorough knowledge of mankind.....
men. (Para. 3).

(c) They were now in a boundless and unknown ocean.....
them. (Para. 5).

(d) They had now been above three weeks at sea.....
ever. (Para. 7).

(e) From secret whispers or murmurings
complaints. (Para. 7).

(f) Columbus perceived that it would be of no avail.....
sentiment. (Para. 9).

(g) They implored him to pardon their ignorance.....
ages. (Para. 12).

8. Explain the following words and phrases carefully :—

Set sail; Sent up their supplications to Heaven; Prosperous issue; Which they wished rather than expected; Without any occurrence that would have deserved notice on any other occasion; Rudder; Broke loose; No less superstitious than unskilful; Unfortunate destiny; Crazy and illappointed; To the best of his power; Holding his course; Usual track of navigation; Stretched into; Made but little way; Beat their breasts; Opulent regions; Art of governing the minds of men; Which he had in view; Undaunted courage; Ardent temper; Inventive genius of a projector; Insinuating address; Patient perseverance in executing any plan; Perfect government of his own passions; Talent of acquiring ascendancy over other men; Qualities which formed him for command; Superior knowledge of his profession which begets confidence; Coasting voyages; Put to sea; Sounding-line; Minute exactness; Short excursions; Reckoning short; Into the cause of which the sagacity of man hath not been able to penetrate; Nature itself seemed to be altered; Plausible; Silenced their murmurs; To shift a sail; Utmost boundary of the navigable ocean; Resumed some degree of spirits; Prognostics; Fallacious; Made impression; Better informed; The contagion spread at length from ship to ship; Open cabals; Inconsiderate

credulity ; Chimerical scheme ; Desperate adventure ; In a condition to keep the sea ; Audacious ; Expeditious ; Excite little concern ; Be inquired into with no curiosity ; Sensible of ; The fatal operation of ignorance and of fear ; Burst out into open mutiny ; Presence of mind ; Machinations ; Solicitude of his mind ; All the arts of insinuation ; Work upon their ambition or avarice ; Assumed a tone of authority ; Dastardly behaviour ; Defeat this noble effort to promote the glory of God and to exalt the Spanish name above that of every other nation ; Weighty and persuasive ; Violent excesses ; Prevailed with them ; Holding on ; The hopes of his companions subsided faster than they had risen ; Revived with additional force ; All sense of subordination was lost ; Concurred in opinion ; Supported his authority ; Mingled threats with their expostulations ; To tack about ; Have recourse to ; Of no avail ; Which having been tried so often had lost their effect ; Rekindle zeal ; In whose breasts fear had extinguished every generous sentiment ; To soothe passions which he could no longer command ; Give way to a torrent too impetuous to be checked ; Direct his course ; Turn their faces towards ; Presages ; Promising ; Deemed them infallible ; Furlled ; To lie to ; Forecastle ; Page ; Ahead of ; Slow of belief ; The anguish of uncertainty and impatience ; The *Te Deum* ; Transports of congratulation ; Self-condemnation mingled with reverence ; Obstructed the prosecution of his well-concerted plan ; Passing from one extreme to another ; Reviled ; A person inspired by heaven ; Sagacity and fortitude more than human ; So far beyond the ideas and conception of all former ages ; Their boats were manned and armed ; With their colours displayed ; Martial pomp ; Novelty of the spectacle ; Set foot ; The new world ; Happy issue ; The Crown of Castile and Leon.

9. Parse the italicised words in the following :—

- (a) The rudder of the "*Pinta*" broke *loose* the *day after* she left the harbour, and that accident alarmed the crew as a certain omen.
- (b) *Happily* for himself he *joined* to the ardent temper of a projector virtues of another species.
- (c) To unskilful Spanish sailors, *accustomed* only to *coasting* voyages, the maritime science of Columbus, the *fruit* of thirty years' experience, appeared *immense*.
- (d) The *only* guide which they had *left* was about to *fail* them.
- (e) He still continued to steer *due west*, *nearly* in the same latitude with the Canary Islands.

- (f) In some places they were so thick *as to retard* the motion of the vessels.
 - (g) Columbus endeavoured *to persuade* them that what had alarmed them ought *rather to have encouraged* them.
 - (h) Their prospect of success seemed to be *as distant as ever*.
 - (i) This noble effort *to promote* the glory of God, and *to exalt* the Spanish name above *that* of every other nation.
 - (j) Without any better success than *formerly*.
 - (k) Enraged *as* the sailors were.....
 - (l) All *three* saw it *in motion*, *as if* it were carried from place to place.
10. Analyse the following sentences in tabular form :—
- (1) On Friday the 3rd of August.....expected. (Para. 1).
 - (2) The first day, as it was very calm.....land. (Para. 2).
 - (3) This early discovery of the spirit of his followers..... courage. (Para. 3).
 - (4) They contended that it was necessary..... direction. (Para. 7).
 - (5) He promised solemnly to his men.....Spain. (Para. 9).
 - (6) They implored him to pardon their ignorance..... ages. (Para. 12).

4.

THE BATTLE OF FLODDEN.

SIR WALTER SCOTT.

(1771—1832).

[The following description of the battle of Flodden is taken from Scott's "Tales of a Grandfather," a series of historical stories written for the amusement and instruction of the author's little grandson Johnnie Lockhart. But though the boy for whom they were meant, soon died, the *Tales* have continued to be the delight of generations of English youth. It is 'tales' like these which save History from becoming a "dry subject" to a schoolboy who has to learn it as a task.

Of Sir Walter Scott and his works, a critic says: "Boys and girls who learn to know and love Walter Scott secure a friend and comrade who will give them countless hours of happiness, and who cannot be taken from them by any of the chances and changes of this mortal life." It is expected that Indian students will profit by this advice, and proceed to enter upon a course in Scott's works].

1. The wisdom of Henry VII. endeavoured to find a remedy for the perpetual strife with Scotland by trying what the effects of gentle and friendly influence would avail, where the extremity of force had been employed without effect. The king of England agreed to give his daughter, Margaret, a beautiful and accomplished princess, to James IV. in marriage. He offered to endow her with an ample fortune, and on that alliance was to be founded a close league of friendship between England and Scotland, the kings obliging themselves to assist each other against all the rest of the world. Unfortunately for both countries, but particularly so for Scotland, this peace, designed to be perpetual, did not last above ten years. Yet the good policy of Henry VII. bore fruit after a hundred years had passed away: and in consequence of the marriage of James IV. and the Princess Margaret, an end was put to all future national wars, by their great grandson, James VI. of Scotland and I. of England, becoming king of the whole island of Great Britain.

2. The claim of supremacy, asserted by England, is not mentioned in this treaty, which was signed on the 4th of January, 1502: but as the monarchs treated each other on equal terms, that claim, which had cost such oceans of Scottish and English blood, must be considered as having been then virtually abandoned.

3. The marriage was celebrated with great rejoicing, and a season of tranquillity followed it, but the unfortunate country of Scotland was destined never to remain any long time in

a state of peace or improvement ; and accordingly, towards the end of James's reign, events occurred which brought on a defeat still more calamitous than any which the kingdom had yet received.

4. Henry VII. was succeeded by his son Henry VIII., whose military disposition chiefly directed him to an enterprise against France. The king of France prevailed upon James to renew the old alliance between France and Scotland, and when, in 1513, Henry VIII. sailed to France, James, contrary to the advice of his wisest counsellors, determined to invade England with a royal army. The Parliament was unwilling to go into the king's measures. The tranquillity of the country ever since the peace with England, was recollected and as the impolitic claim of the supremacy seemed to be abandoned, little remained to stir up the old animosity between the kingdoms. The king, however, was personally so much liked, that he obtained the consent of the Parliament to this fatal and unjust war ; and orders were given to assemble all the array of the kingdom of Scotland upon the Borough-moor of Edinburgh, a wide common, in the midst of which the royal standard was displayed from a large stone, or fragment of rock, called the Harestone.

5. Various measures were even in this extremity resorted to for preventing the war. One or two of them seem to have been founded upon a knowledge that the king's temper was tinged with a superstitious melancholy, partly arising from constitutional habits, partly from the remorse which he always entertained for his accession to his father's death. It was to these feelings that the following scene was addressed :—

6. As the king was at his devotions in the church of Linlithgow, a figure, dressed in an azure-coloured robe, girt with a girdle, or sash of linen, having sandals on his feet, with long yellow hair, and a grave commanding countenance, suddenly

appeared before him. This singular-looking person paid little or no respect to the royal presence, but pressing up to the desk at which the king was seated, leaned down on it with his arms, and addressed him with little reverence. He declared that "his Mother laid her commands on James to forbear the journey which he purposed, seeing that neither he, nor any one who went with him, would thrive in the undertaking." He also cautioned the king against frequenting the society of women, and using their counsel; "If thou dost", said he, "thou shalt be confounded and brought to shame".

7. These words spoken, the messenger escaped from among the courtiers so suddenly, that he seemed to disappear.

8. Another story, not so well authenticated, says, that a proclamation was heard at the market-cross of Edinburgh, at the dead of night, summoning the king, by his name and titles, and many of his nobles and principal leaders, to appear before the tribunal of Pluto within the space of forty days. This also has the appearance of a stratagem, invented to deter the king from his expedition.

9. But neither these artifices, nor the advice and entreaty of Margaret, the Queen of Scotland, could deter James from his unhappy expedition. He was so well beloved that he soon assembled a great army, and placing himself at their head, he entered England near the castle of Twisell, on the 22nd August, 1513. He speedily obtained possession of certain Border fortresses, and collected a great spoil. Instead, however, of advancing with his army upon the country of England, which lay defenceless before him, the king is said to have trifled away his time with Lady Heron of Ford, a beautiful woman, who contrived to divert him from the prosecution of his expedition until the approach of an English army.

10. While James lay thus idle on the frontier, the Earl of Surrey advanced at the head of an army of 26,000 men. As the warlike inhabitants of the northern counties gathered fast to Surrey's standard, so, on the other hand, the Scots began to return home in great numbers; because, though according to the feudal laws, each man had brought with him provisions for forty days, these being now nearly expended, a scarcity began to be felt in James's host. Others went home to place their booty in safety.

11. Surrey, feeling himself the stronger party, became desirous to provoke the Scottish king to fight. He therefore sent James a message, defying him to battle. James returned for answer, that to meet the English in battle was so much his wish, that had the message of the Earl found him at Edinburgh, he would have laid aside all other business to have met him on a pitched field.

12. But the Scottish nobles entertained a very different opinion from their king. They held a council at which Lord Patrick Lindsay was made president, or chancellor. He opened the discussion by telling the council a parable of a rich merchant, who would needs go to a play at dice with a common hazarder, or sharper, and stake a rose-noble of gold against a crooked half-penny. "You, my lords", he said, "will be as unwise as the merchant, if you risk your king, whom I compare to a precious rose-noble, against the English general, who is but an old crooked churl, lying in a chariot. Though the English lose the day, they lose nothing but this old churl and a parcel of mechanics; whereas so many of our common people have gone home, that few are left with us but the prime of our nobility". He therefore gave it as his advice, that the king should withdraw from the army, for safety of his person, and that some brave nobleman should be

named by the council, to command in the action. The council agreed to recommend this plan to the king.

13. But James, who desired to gain fame by his own military skill and prowess, suddenly broke in on the council, and told them, with much heat, that they should not put such a disgrace upon him. "I will fight with the English", he said, "though you had all sworn the contrary. You may shame yourselves by flight, but you shall not shame me, and as for Lord Patrick Lindsay, who has got the first vote, I vow, that when I return to Scotland, I will cause him to be hanged over his own gate".

14. While King James was in this stubborn humour, the Earl of Surrey had advanced as far as Wooler, so that only four or five miles divided the armies.

15. The Scottish army had fixed their camp upon a hill called Flodden, which rises to close in, as it were, the extensive flat called Millfield Plain. This eminence slopes steeply towards the plain, and there is an extended piece of level ground on the top, where the Scots might have drawn up their army, and awaited at great advantage the attack of the English.

16. Surrey, becoming distressed for provisions, was obliged to resort to another mode of bringing the Scots to action. He moved northward, sweeping round the hill of Flodden, keeping out of the reach of the Scottish artillery, until, crossing the Till near Twisell Castle, he placed himself, with his whole army, betwixt James and his own kingdom. The king suffered him to make this flank movement without interruption, though it must have afforded repeated and advantageous opportunities for attack. But when he saw the English army interposed betwixt him and his dominions, he became alarmed lest he should be cut off from Scotland, and resolved to give signal for the fatal battle.

17. With this view the Scots set fire to their huts and the other refuse and litter of their camp. The smoke spread along the side of the hill, and under its cover the army of King James descended the eminence, which is much less steep on the northern than the southern side, while the English advanced to meet them, both concealed from each other by the clouds of smoke.

18. The Scots descended in four strong columns, all marching parallel to each other, having a reserve of the Lothian men, commanded by Earl Bothwell. The English were also divided into four bodies, with a reserve of cavalry led by Dacre.

19. The battle commenced at the hour of four in the afternoon. The first which encountered was the left wing of the Scots, commanded by the Earl of Huntly and Lord Home, which overpowered and threw into disorder the right wing of the English, under Sir Edmund Howard. Thomas Howard, the lord high admiral, who commanded the second division of the English, bore down, and routed the Scottish division commanded by Crawford and Montrose, who were both slain. Thus matters went on the Scottish left.

20. Upon the extreme right of James's army, a division of Highlanders were so insufferably annoyed, by the volleys of the English arrows, that they broke their ranks, rushed tumultuously down hill, and being attacked at once in flank and rear by Sir Edward Stanley, with the men of Cheshire and Lancashire, were routed with great slaughter.

21. The only Scottish division which remains to be mentioned was commanded by James in person, and consisted of the choicest of his nobles and gentry, whose armour was so good, that the arrows made but slight impression upon them. They were all on foot,—the king himself had parted with his horse. They engaged the Earl of Surrey, who opposed to them the division which he

personally commanded. The Scots attacked with the greatest fury and for a time, had the better. Surrey's squadrons were disordered, his standard in great danger, Bothwell and the Scottish reserve were advancing, and the English seemed in some risk of losing the battle. But Stanley, who had defeated the Highlanders, came up on one flank of the king's division ; the Admiral, who had conquered Crawford and Montrose, assailed them on the other. The Scots showed the most undaunted courage. Uniting themselves with the reserve under Bothwell, they formed into a circle, with their spears extended on every side, and fought obstinately. Bows being now useless, the English advanced on all sides with their bills, a huge weapon which made ghastly wounds. But they could not force the Scots either to break or retire, although the carnage among them was dreadful. James himself died among his warlike peers and loyal gentry. He was twice wounded with arrows, and at length despatched with a bill. Night fell without the battle being absolutely decided, for the Scottish centre kept their ground, and Home and Dacre held each other at bay. But during the night, the remainder of the Scottish army drew off in silent despair from the bloody field, on which they left their king, and the flower of his nobility.

22. This great and decisive victory was gained by the Earl of Surrey on 9th September, 1513. The victors had about five thousand men slain, the Scots twice that number at least. But the loss lay not so much in the number of the slain, as in their rank and quality. The English lost very few men of distinction. The Scots left on the field the king, two bishops, two mitred abbots, twelve earls, thirteen lords, and five eldest sons of peers. The number of gentlemen slain was beyond calculation;—there is scarcely a family of name in Scottish history who did not lose a relative there.

23. The Scots were much disposed to dispute the fact that James IV. had fallen on Flodden field. Some said he had retired from the kingdom, and made a pilgrimage to Jurusalem. There was, however, no truth in this. The absence of the belt of iron led some to believe that the body of James could not have fallen into the hands of the English, since they either had not that token to show, or did not produce it. They contended, therefore, that the body over which the enemy triumphed was not that of James himself, but of one of his attendants, several of whom, they said, were dressed in his armour.

24. It seems true that the king usually wore the belt of iron in token of his repentance for his father's death, and the share he had in it. But it is not unlikely that he would lay aside such a cumbrous article of penance in a day of battle; or the English, when they despoiled his person, may have thrown it aside as of no value. The body which the English affirm to have been that of James was found on the field by Lord Dacre, and carried by him to Berwick, and presented to Surrey. Both of these lords knew James's person too well to be mistaken. The body was also acknowledged by his two favourite attendants, Sir William Scott and Sir William Forman, who wept at beholding it.

25. Such was the end of that king once so proud and powerful. The fatal battle of Flodden, in which he was slain, and his army destroyed, is justly considered as one of the most calamitous events in Scottish history.

QUESTIONS AND EXERCISES.

1. What was the policy of Henry VII. towards Scotland, and how far was it successful?
2. Give an account of the circumstances that led to the Battle of Flodden.

3. What measures were adopted to prevent the Scottish King from declaring war against England in 1513?
4. What mistake on the part of James IV. brought about his defeat and death in the battle of Flodden?
5. Where is Flodden?
6. Give a detailed account of the fighting at the battle of Flodden.
7. How far were the Scots right in disputing the fact that James IV. had fallen on Flodden Field?
8. Explain the following sentences as clearly as you can :—
 - (a) He offered to endow her with an ample fortune..... world. (Para. 1).
 - (b) The tranquillity of the countrykingdoms. (Para. 4).
 - (c) One or two of them seem to have been founded..... death. (Para. 5).
 - (d) As the warlike inhabitants of the northern counties..... host. (Para. 10).
 - (e) James returned for answerfield. (Para. 11).
 - (f) Though the English lose the day... nobility. (Para. 12).
 - (g) But the loss lay not so much.....quality. (Para. 22).
9. Give the meaning of the following words and phrases carefully.

Extremity of force; Ample fortune; Close league; Bore fruit; Which had cost such oceans of Scottish and English blood; Season of tranquillity; Military disposition; Prevailed upon; Go into; Stir up the old animosity; Array of the kingdom; Tinged with a superstitious melancholy; Constitutional habits; At his devotions; Grave commanding countenance; Singular-looking; Pressing up; Con-founded and brought to shame; Not so well authenticated; Market-cross; At the dead of night; Tribunal of Pluto; Has the appearance of a stratagem; Placing himself at their head; Trifled away his time; Feudal laws; Defying him to battle; Pitched field; Parable; Hazarder; Sharper; Rose-noble; Churl; Lose the day; Prime of our nobility; Broke in on; With much heat; Stubborn humour; Bringing to action; Flank movement; Refuse and litter; Under its cover; Made but slight impression upon them; Had the better; Carnage; Despatched; Kept their ground; Held each other at bay;

Draw off ; Flower of his nobility ; Mitred abbots ; Beyond calculation ; Cumbersome article ; Despoiled his person ; Calamitous.

10. "Yet the good policy of Henry VII. bore fruit after a hundred years had passed away." What was this "good policy of Henry VII." and how did it bear fruit after a hundred years?

11. Parse the italicised words in the following:—

- (a) On that alliance was to be founded a close *league* of friendship between England and Scotland, the *kings* obliging themselves *to assist* each other.....
- (b) *Unfortunately* for both countries, but particularly so for Scotland, this peace, *designed* to be perpetual, did not last above ten years.
- (c) An end was put to all future national wars by their great grandson *James VI.* of Scotland and I. of England, *becoming* king of the whole island of Great Britain.
- (d) ...that claim must be considered *as* having been then virtually abandoned.
- (e) These *words spoken*, the messenger escaped.
- (f) ...who would *needs go to play* at dice.
- (g) Few are left with us *but* the prime of our nobility.
- (h) Some brave nobleman should be named by the council. *to command* in the action.
- (i) *As for* Lord Patrick Lindsay I vow.....
- (j) ...the English advanced *to meet* them, *both* concealed from each other by the clouds of smoke.
- (k) The Scots descended in four strong columns, *all marching parallel* to each other.
- (l) The Scotts for a time had *the better*.
- (m) *Bows* being now useless, the English advanced on all sides.
- (n) The victors had about five thousand men *slain*, the *Scots* twice that number.
- (o) They either had not that token *to show*, or did not produce it.

12. Rewrite in indirect speech the dialogue contained in Paras. 12 and 13.

13. Analyse in tabular form :—

- (1) The claim of supremacy.....abandoned. (Para. 2).
- (2) The marriage was celebrated.....received. (Para. 3).
- (3) He declared that "his Mother.....
undertaking. (Para. 6).
- (4) As the warlike inhabitants.....host. (Para. 10).
- (5) "You, my lords", he said.....chariot. (Para. 12).
- (6) You may shame yourselvesgate. (Para. 13).
- (7) But it is not unlikely.....value. (Para. 24).

14 Give the force of 'shall' and 'will' in (6) Q. 13.

SECTION IV.
FICTION & ROMANCE.

I.

THE MERCHANT OF VENICE.

CHARLES LAMB.

(1775—1834).

[The following story is taken from Lamb's "Tales from Shakespeare", a work, as the author himself says, "meant to be submitted to the young reader as an introduction to the study of Shakespeare". The "tales" have been written in such an excellent style that "they arouse an interest in the story of each drama; they lead to a familiarity with the diction of the dramatist; and they remove the difficulties and obscurities in such a way that the child, when he comes to read the original, is able to relish and understand it." Only one tale—perhaps the best known of them—is given here, but it is hoped that the interest aroused by it will compel the young student to read the other "tales" as well].

1. Shylock, the Jew, lived at Venice: he was an usurer, who had amassed an immense fortune by lending money at great interest to Christian merchants. Shylock, being a hard-hearted man, exacted the payment of the money he lent with such severity that he was much disliked by all good men, and particularly by Antonio, a young merchant of Venice; and Shylock as much hated Antonio, because he used to lend money to people in distress, and would never take any interest for the money he lent; therefore there was great enmity between this covetous Jew and the generous merchant Antonio. Whenever Antonio met Shylock on the Rialto (or Exchange), he used to reproach him with his usuries and hard dealings, which the Jew would bear with seeming patience, while he secretly meditated revenge.

2. Antonio was the kindest man that lived, the best conditioned, and had the most unwearied spirit in doing courtesies; indeed, he was one in whom the ancient Roman honour more appeared than in any that drew breath in Italy. He was greatly

beloved by all his fellow-citizens ; but the friend who was nearest and dearest to his heart was Bassanio, a noble Venetian, who, having but a small patrimony, had nearly exhausted his little fortune by living in too expensive a manner for his slender means, as young men of high rank with small fortunes are too apt to do. Whenever Bassanio wanted money, Antonio assisted him ; and it seemed as if they had but one heart and one purse between them.

3. One day Bassanio came to Antonio, and told him that he wished to repair his fortune by a wealthy marriage with a lady whom he dearly loved, whose father, that was lately dead, had left her sole heiress to a large estate ; and that in her father's lifetime he used to visit at her house, when he thought he had observed this lady had sometimes from her eyes sent speechless messages, that seemed to say he would be no unwelcome suitor ; but not having money to furnish himself with an appearance befitting the lover of so rich an heiress, he besought Antonio to add to the many favours he had shown him, by lending him three thousand ducats.

4. Antonio had no money by him at that time to lend his friend ; but expecting soon to have some ships come home laden with merchandise, he said he would go to Shylock, the rich money-lender, and borrow the money upon the credit of those ships.

5. Antonio and Bassanio went together to Shylock, and Antonio asked the Jew to lend him three thousand ducats upon any interest he should require, to be paid out of the merchandise contained in his ships at sea. On this, Shylock thought within himself, " if I can once catch him on the hip, I will feed fat the ancient grudge I bear him ; he hates our Jewish nation ; he lends out money gratis, and among the merchants he rails at me and

my well-earned bargains, which he calls interest. Cursed be my tribe if I forgive him !” Antonio finding he was musing within himself and did not answer, and being impatient for the money, said, “ Shylock, do you hear ? will you lend the money ? ” To this question the Jew replied, “ Signor Antonio, on the Rialto many a time and often you have railed at me about my monies and my usuries, and I have borne it with a patient shrug, for sufferance is the badge of all our tribe ; and then you have called me unbeliever, cut-throat dog, and spit upon my Jewish garments, and spurned at me with your foot, as if I was a cur. Well then, it now appears that you need my help ; and you come to me and say, *Shylock lend me monies*. Has a dog money ? Is it possible a cur should lend three thousand ducats ? Shall I bend low and say, Fair Sir, you spit upon me on Wednesday last, another time you called me dog, and for those courtesies I am to lend you monies.” Antonio replied, “ I am as like to call you so again, to spit on you again, and spurn you too. If you will lend me this money, lend it not to me as to a friend, but rather lend it to me as to an enemy, that, if I break, you may with better face exact the penalty ”.—“ Why, look you ”, said Shylock, “ how you storm ! I would be friends with you, and have your love. I will forget the shames you have put upon me. I will supply your wants, and take no interest for my money.” This seemingly kind offer greatly surprised Antonio ; and then Shylock, still pretending kindness, and that all he did was to gain Antonio’s love, again said he would lend him the three thousand ducats, and take no interest for his money ; only Antonio should go with him to a lawyer, and there sign in merry sport a bond, that if he did not repay the money by a certain day, he would forfeit a pound of flesh, to be cut off from any part of his body that Shylock pleased.

6. "Content", said Antonio: "I will sign to this bond, and say there is much kindness in the Jew".

7. Bassanio said Antonio should not sign to such a bond for him: but still Antonio insisted that he would sign it, for that before the day of payment came, his ships would return laden with many times the value of the money.

8. Shylock, hearing this debate, exclaimed, "O, father Abraham, what suspicious people these Christians are! Their own hard dealings teach them to suspect the thoughts of others. I pray you tell me this, Bassanio: if he should break his day, what should I gain by the exaction of the forfeiture? A pound of man's flesh, taken from a man, is not so estimable nor profitable either, as mutton or beef. I say, to buy his favour, I offer this friendship: if he will take it, so; if not, adieu".

9. At last, against the advice of Bassanio, who, notwithstanding all the Jew had said of his kind intentions, did not like his friend should run the hazard of this shocking penalty for his sake, Antonio signed the bond, thinking it really was (as the Jew said) merely in sport.

10. The rich heiress that Bassanio wished to marry lived near Venice, at a place called Belmont: her name was Portia, and in the graces of her person and her mind she was nothing inferior to that Portia, of whom we read, who was Cato's daughter, and the wife of Brutus.

11. Bassanio being so kindly supplied with money by his friend Antonio, at the hazard of his life, set out for Belmont with a splendid train, and attended by a gentleman of the name of Gratiano.

12. Bassanio proving successful in his suit, Portia in a short time consented to accept him for a husband.

13. Bassanio confessed to Portia that he had no fortune, and that his high birth and noble ancestry was all that he could boast of ; she, who loved him for his worthy qualities, and had riches enough not to regard wealth in a husband, answered with a graceful modesty, that she would wish himself a thousand times more fair, or ten thousand times more rich, to be more worthy of him ; and then the accomplished Portia prettily dispraised herself, and said she was an unlessoned girl, unschooled, unpractised, yet not so old but that she could learn, and that she would commit her gentle spirit to be directed and governed by him in all things ; and she said, "Myself and what is mine, to you and yours is now converted. But yesterday, Bassanio, I was the lady of this fair mansion, queen of myself, and mistress over these servants ; and now this house, these servants, and myself, are yours, my lord ; I give them with this ring ;" presenting a ring to Bassanio.

14. Bassanio was so overpowered with gratitude and wonder at the gracious manner in which the rich and noble Portia accepted a man of his humble fortunes, that he could not express his joy and reverence to the dear lady who so honoured him, by anything but broken words of love and thankfulness ; and taking the ring, he vowed never to part with it.

15. Gratiano and Nerissa, Portia's waiting-maid, were in attendance upon their lord and lady, when Portia so gracefully promised to become the obedient wife of Bassanio ; and Gratiano, wishing Bassanio and the generous lady joy, desired permission to be married at the same time.

16. "With all my heart, Gratiano", said Bassanio, "if you can get a wife".

17. Gratiano then said that he loved the lady Portia's fair waiting gentlewoman Nerissa, and that she had promised to be his

wife, if her lady married Bassanio. Portia asked Nerissa if this was true. Nerissa replied, "Madam, it is so, if you approve of it". Portia willingly consenting, Bassanio pleasantly said, "Then our wedding feast shall be much honoured by your marriage, Gratiano".

18. The happiness of these lovers was sadly crossed at this moment by the entrance of a messenger, who brought a letter from Antonio containing fearful tidings. When Bassanio read Antonio's letter, Portia feared it was to tell him of the death of some dear friend, he looked so pale; and inquiring what was the news which had so distressed him, he said, "O sweet Portia, here are a few of the unpleasantest words that ever blotted paper: gentle lady, when I first imparted my love to you, I freely told you all the wealth I had ran in my veins; but I should have told you that I had less than nothing, being in debt". Bassanio then told Portia what has been here related, of his borrowing money of Antonio, and of Antonio's procuring it of Shylock the Jew, and of the bond by which Antonio had engaged to forfeit a pound of flesh, if it was not repaid by a certain day: and then Bassanio read Antonio's letter, the words of which were:—*Sweet Bassanio, my ships are all lost, my bond to the Jew is forfeited, and since in paying it, it is impossible I should live, I could wish to see you at my death; withstanding, use your pleasure; if your love for me do not persuade you to come, let not my letter.*" "O, my dear love," said Portia, "despatch all business, and begone; you shall have gold to pay the money twenty times over, before this kind friend shall lose a hair by my Bassanio's fault; and as you are so dearly bought, I will dearly love you." Portia then said she would be married to Bassanio before he set out, to give him a legal right to her money; and that same day they were married, and Gratiano was also married to Nerissa; and Bassanio

and Gratiano, the instant they were married, set out in great haste for Venice, where Bassanio found Antonio in prison.

19. The day of payment being past, the cruel Jew would not accept the money which Bassanio offered him, but insisted upon having a pound of Antonio's flesh. A day was appointed to try this shocking cause before the Duke of Venice, and Bassanio awaited with dreadful suspense the event of the trial.

20. When Portia parted with her husband, she spoke cheerfully to him, and bade him bring his dear friend along with him when he returned; yet she feared it would go hard with Antonio. and when she was left alone, she began to think and consider within herself, if she could by any means be instrumental in saving the life of her Bassanio's friend; and notwithstanding when she wished to honour her Bassanio, she had said to him with such a meek and wifelike grace, that she would submit in all things to be governed by his superior wisdom, yet being now called forth into action by the peril of her honoured husband's friend, she did nothing doubt her own powers, and by the sole guidance of her own true and perfect judgment, at once resolved to go herself to Venice, and speak in Antonio's defence.

21. Portia had a relation who was a counsellor in the law; to this gentleman, whose name was Bellario, she wrote, and stating the case to him, desired his opinion, and that with his advice he would also send her the dress worn by a counsellor. When the messenger returned, he brought letters from Bellario, of advice how to proceed, and also everything necessary for her equipment.

22. Portia dressed herself and her maid Nerissa in men's apparel, and putting on the robes of a counsellor, she took Nerissa along with her as her clerk; and setting out immediately, they arrived at Venice on the very day of the trial. The cause was just going to be heard before the duke and senators of Venice in

the Senate-house, when Portia entered this high court of justice, and presented a letter from Bellario, in which that learned counsellor wrote to the duke, saying, he would have come himself to plead for Antonio, but that he was prevented by sickness, and he requested that the learned young doctor Balthasar (so he called Portia) might be permitted to plead in his stead. This the duke granted, much wondering at the youthful appearance of the stranger, who was prettily disguised by her counsellor's robes and her large wig.

23. And now began this important trial. Portia looked around, and she saw the merciless Jew; and she saw Bassanio, but he knew her not in her disguise. He was standing beside Antonio, in an agony of distress and fear for his friend.

24. The importance of the arduous task Portia had engaged in, gave this tender lady courage, and she boldly proceeded in the duty she had undertaken to perform: and first of all she addressed herself to Shylock; and allowing that he had a right by the Venetian law to have the forfeit expressed in the bond, she spoke so sweetly of the noble quality of *mercy*, as would have softened any heart but the unfeeling Shylock's; saying, that it dropped as the gentle rain from heaven upon the place beneath; and how mercy was a double blessing, it blessed him that gave, and him that received it; and how it became monarchs better than their crowns, being an attribute of God himself; and that earthly power came nearest to God's, in proportion as mercy tempered justice; and she bade Shylock remember that as we all pray for mercy, that same prayer should teach us to show mercy. Shylock only answered her by desiring to have the penalty forfeited in the bond. "Is he not able to pay the money?" asked Portia. Bassanio then offered the Jew the payment of the three thousand ducats as many times over as he should desire; which Shylock refusing, and still insisting

upon having a pound of Antonio's flesh, Bassanio begged the learned young counsellor would endeavour to wrest the law a little, to save Antonio's life. But Portia gravely answered, that laws once established must never be altered. Shylock hearing Portia say that the law might not be altered, it seemed to him that she was pleading in his favour, and he said, "A Daniel is come to judgment! O wise young judge, how I do honour you! How much elder are you than your looks!"

25. Portia now desired Shylock to let her look at the bond; and when she had read it, she said, "This bond is forfeited, and by this the Jew may lawfully claim a pound of flesh to be by him cut off nearest Antonio's heart". Then she said to Shylock, "Be merciful take the money, and bid me tear the bond". But no mercy would the cruel Shylock show; and he said, "By my soul I swear, there is no power in the tongue of man to alter me".—"Why, then, Antonio", said Portia, "you must prepare your bosom for the knife": and while Shylock was sharpening a long knife with great eagerness to cut off the pound of flesh, Portia said to Antonio, "Have you anything to say?" Antonio with a calm resignation replied, that he had but little to say, for that he had prepared his mind for death. Then he said to Bassanio, "Give me your hand, Bassanio! Fare you well! Grieve not that I am fallen into this misfortune for you. Commend me to your honourable wife, and tell her how I have loved you!" Bassanio in the deepest affliction replied, "Antonio, I am married to a wife, who is as dear to me as life itself; but life itself, my wife, and all the world, are not esteemed by me above your life: I would lose all, I would sacrifice all to this devil here, to deliver you".

26. Portia hearing this, though the kind-hearted lady was not at all offended with her husband for expressing the love he owed to so true a friend as Antonio in these strong terms, yet could

not help answering, "Your wife would give you little thanks, if she were present, to hear you make this offer". And then Gratiano, who loved to copy what his lord did. thought he must make a speech like Bassanio's, and he said, in Nerissa's hearing, who was writing in her clerk's dress by the side of Portia, "I have a wife, whom I protest I love; I wish she were in heaven, if she could but entreat some power there to change the cruel temper of this currish Jew".—"It is well you wish this behind her back, else you would have but an unquiet house", said Nerissa.

27. Shylock now cried out impatiently, "We trifle time; I pray pronounce the sentence". And now all was awful expectation in the court, and every heart was full of grief for Antonio.

28. Portia asked if the scales were ready to weigh the flesh: and she said to the Jew, "Shylock, you must have some surgeon by, lest he bleed to death". Shylock, whose whole intent was that Antonio should bleed to death, said, "It is not so named in the bond". Portia replied, "It is not so named in the bond, but what of that? It were good you did so much for charity". To this all the answer Shylock would make was, "I cannot find it; it is not in the bond". "Then", said Portia, "a pound of Antonio's flesh is thine. The law allows it, and the court awards it. And you may cut this flesh from off his breast. The law allows it, and the court awards it". Again Shylock exclaimed, "O wise and upright judge! A Daniel is come to judgment!" And then he sharpened his long knife again, and looking eagerly on Antonio, he said, "Come, prepare!"

29. "Tarry a little, Jew", said Portia; "there is something else. This bond here gives you no drop of blood; the words expressly are 'a pound of flesh'. If in the cutting off the pound of flesh you shed one drop of Christian blood, your lands and goods are by the law to be confiscated to the state of Venice". Now as

it was utterly impossible for Shylock to cut off the pound of flesh without shedding some of Antonio's blood, this wise discovery of Portia's, that it was flesh and not blood that was named in the bond, saved the life of Antonio; and all admiring the wonderful sagacity of the young counsellor, who had so happily thought of this expedient, plaudits resounded through every part of the Senate-house; and Gratiano exclaimed, in the words which Shylock had used, "O wise and upright judge! Mark, Jew, a Daniel is come to judgment!"

30. Shylock, finding himself defeated in his cruel intent, said with a disappointed look, that he would take the money; and Bassanio, rejoiced beyond measure at Antonio's unexpected deliverance, cried out, "Here is the money!" But Portia stopped him, saying, "Softly, there is no haste; the Jew shall have nothing but the penalty: therefore prepare, Shylock, to cut off the flesh; but mind, you shed no blood: nor cut off more nor less than just a pound; be it more or less by one poor scruple, nay if the scale turn but by the weight of a single hair, you are condemned by the laws of Venice to die, and all your wealth is forfeited to the senate". "Give me my money, and let me go", said Shylock. "I have it ready", said Bassanio: "here it is".

31. Shylock was going to take the money, when Portia again stopped him, saying, "Tarry, Jew; I have yet another hold upon you. By the laws of Venice, your wealth is forfeited to the state, for having conspired against the life of one of its citizens, and your life lies at the mercy of the duke; therefore down on your knees and ask him to pardon you".

32. The duke then said to Shylock, "That you may see the difference of our Christian spirit, I pardon you your life before you ask it; half your wealth belongs to Antonio, the other half comes to the state."

33. The generous Antonio then said that he would give up his share of Shylock's wealth, if Shylock would sign a deed to make it over at his death to his daughter and her husband ; for Antonio knew that the Jew had an only daughter who had lately married against his consent a young Christian, named Lorenzo, a friend of Antonio's, which had so offended Shylock, that he had disinherited her.

34. The Jew agreed to this : and being thus disappointed in his revenge, and despoiled of his riches, he said, " I am ill. Let me go home ; send the deed after me, and I will sign over half my riches to my daughter."—" Get thee gone, then," said the duke, " and sign it ; and if you repent your cruelty and turn Christian, the state will forgive you the fine of the other half of your riches."

35. The duke now released Antonio, and dismissed the court. He then highly praised the wisdom and ingenuity of the young counsellor, and invited him home to dinner. Portia, who meant to return to Belmont, before her husband, replied, " I humbly thank your grace, but I must away directly." The duke said he was sorry he had not leisure to stay and dine with him ; and turning to Antonio, he added, " Reward this gentleman ; for in my mind you are much indebted to him."

36. The duke and his senators left the court ; and then Bassanio said to Portia, " Most worthy gentleman, I and my friend Antonio have by your wisdom been this day acquitted of grievous penalties, and I beg you will accept the three thousand ducats due unto the Jew." " And we shall stand indebted to you over and above", said Antonio, " in love and service evermore."

37. Portia could not be prevailed upon to accept the money ; but upon Bassanio still pressing her to accept some reward, she

said, "Give me your gloves; I will wear them for your sake"; and then Bassanio taking off his gloves, she espied the ring which she had given him upon his finger; now it was the ring the wily lady wanted to get from him to make a merry jest when she saw her Bassanio again, that made her ask him for his gloves; and she said, when she saw the ring, "and for your love I will take this ring from you." Bassanio was sadly distressed that the counsellor should ask him for the only thing he could not part with, and he replied in great confusion, that he could not give him that ring, because it was his wife's gift, and he had vowed never to part with it; but that he would give him the most valuable ring in Venice, and find it out by proclamation. On this Portia affected to be affronted, and left the court saying, "You teach me, Sir, how a beggar should be answered."

38. "Dear Bassanio," said Antonio, "let him have the ring; let my love and the great service he has done for me be valued against your wife's displeasure." Bassanio, ashamed to appear so ungrateful, yielded, and sent Gratiano after Portia with the ring; and then the *clerk* Nerissa, who had also given Gratiano a ring, she begged his ring, and Gratiano (not choosing to be outdone in generosity by his lord) gave it to her. And there was laughing among these ladies to think, when they got home, how they would tax their husbands with giving away their rings, and swear that they had given them as a present to some woman.

39. Portia, when she returned, was in that happy temper of mind which never fails to attend the consciousness of having performed a good action; her cheerful spirits enjoyed everything she saw; the moon never seemed to shine so bright before; and when that pleasant moon was hid behind a cloud, then a light which she saw from her house at Belmont as well pleased her charmed fancy, and she said to Nerissa, "That light we see is

burning in my hall ; how far that little candle throws its beams, so shines a good deed in a naughty world " ; and hearing the sound of music from her house, she said, " Methinks that music sounds much sweeter than by day."

40. And now Portia and Nerissa entered the house, and dressing themselves in their own apparel, they awaited the arrival of their husbands, who soon followed them with Antonio ; and Bassanio presenting his dear friend to the lady Portia, the congratulations and welcomings of that lady were hardly over, when they perceived Nerissa and her husband quarrelling in a corner of the room. " A quarrel already ?" said Portia. " What is the matter ?" Gratiano replied, " Lady, it is about a paltry ring that Nerissa gave me, with words upon it like the poetry on a cutler's knife : *Love me, and leave me not*."

41. " What does the poetry or the value of the ring signify ?" said Nerissa. " You swore to me when I gave it to you that you would keep it till the hour of death ; and now you say you gave it to the lawyer's clerk. I know you gave it to a woman." " By this hand," replied Gratiano, " I gave it to a youth, a kind of boy, a little scrubbed boy, no higher than yourself ; he was clerk to the young counsellor that by his wise pleading saved Antonio's life : this prating boy begged it for a fee, and I could not for my life deny him." Portia said, " You were to blame, Gratiano, to part with your wife's first gift. I gave my lord Bassanio a ring, and I am sure he would not part with it for all the world". Gratiano, in excuse for his fault, now said, " My lord Bassanio gave his ring away to the counsellor, and then the boy, his clerk, that took some pains in writing, he begged my ring."

42. Portia, hearing this, seemed very angry, and reproached Bassanio for giving away her ring ; and she said that Nerissa had taught her what to believe, and that she knew some woman

had the ring. Bassanio was very unhappy to have so offended his dear lady, and he said with great earnestness, "No, by my honour, no woman had it, but a civil doctor, who refused three thousand ducats of me, and begged the ring, which when I denied him, he went displeased away. What could I do, sweet Portia? I was so beset with shame for my seeming ingratitude, that I was forced to send the ring after him. Pardon me, good lady; had you been there, I think you would have begged the ring of me to give the worthy doctor."

43. "Ah!" said Antonio, "I am the unhappy cause of these quarrels."

44. Portia bade Antonio not to grieve at that, for that he was welcome notwithstanding; and then Antonio said, "I once did lend my body for Bassanio's sake; and but for him to whom your husband gave the ring, I should have now been dead. I dare be bound again, my soul upon the forfeit, your lord will never more break his faith with you." "Then you shall be his surety," said Portia; "give him this ring, and bid him keep it better than the other."

45. When Bassanio looked at this ring, he was strangely surprised to find it was the same he gave away; and then Portia told him how she was the young counsellor, and Nerissa was her clerk; and Bassanio found, to his unspeakable wonder and delight, that it was by the noble courage and wisdom of his wife that Antonio's life was saved.

46. And Portia again welcomed Antonio, and gave him letters which by some chance had fallen into her hands, which contained an account of Antonio's ships, that were supposed lost, being safely arrived in the harbour. So these tragical beginnings of this rich merchant's story were all forgotten in the unexpected good fortune which ensued; and there was leisure to laugh at

the comical adventure of the rings, and the husbands that did not know their own wives, Gratiano merrily swearing, in a sort of rhyming speech, that

—while he lived, he'd fear no other thing
So sore, as keeping safe Nerissa's ring.

QUESTIONS AND EXERCISES.

1. Give a brief summary of the story of the Merchant of Venice.
2. Relate in your own words the story of the rings in the *Merchant of Venice*.
3. Why did Antonio hate Shylock, and Shylock, Antonio?
4. Who was the Merchant of Venice? Try to give a brief sketch of his character by referring to the part he plays in the story.
5. With what motive did Shylock consent to lend money to Antonio? What were the terms of the bond?
6. Who was Portia? What part does she play in the story? What point in her character do you admire most, and why?
7. By what clever trick did Portia save the life of Antonio?
8. How were the tables turned upon Shylock? What was his ultimate fate?
9. What part do Gratiano and Nerissa play in the story?
10. Explain the following passages:—
 - (a) Antonio was the kindest man that lived.....Italy.
(Para. 2).
 - (b) "If I can once catch him on the hip.....him.
(Para. 5).
 - (c) "Their own hard dealings teach them to suspect the thoughts of others (Para. 8).
 - (d) When I first imparted my love to you I freely told youdebt. (Para. 18).
 - (e) And notwithstanding when she wished to honour..... defence. (Para. 20).
 - (f) She spoke so sweetly of the noble quality of *mercy*..... tempered justice. (Para. 24)
 - (g) "A Daniel is come to judgment!"

- (h) "Your wife would give you little thanksoffer."
(Para. 26).
- (i) "It is well you wish this behind her back.....house."
(Para. 26).
- (j) "And we shall stand indebted to you over and above,
in love and service evermore." (Para. 36).
- (k) Portia, when she returned, was in that happy temper...
by day. (Para. 39).

11. Give the meaning of the following words and phrases :—

Usurer ; The Rialto ; Secretly meditated revenge ; Best conditioned ; Had the most unwearied spirit in doing courtesies ; In whom the ancient Roman honour more appeared than in any that drew breath in Italy ; Nearest and dearest to his heart ; Slender means ; They had but one heart and one purse between them ; Repair his fortune ; From her eyes sent speechless messages ; Be no unwelcome suitor ; Ducat ; Catch him on the hip ; Feed *fat* the ancient grudge I bear him ; Rail at ; Musing within himself ; Patient shrug ; Sufferance is the badge of all our tribe ; Cut-throat ; Spurned with the foot ; Break ; With better face ; In merry sport ; Graces of her person and her mind ; Splendid train ; Had riches enough not to regard wealth ; Prettily dispraised herself ; Unlessoned girl, unschooled, unpractised ; With all my heart ; Sadly crossed ; The unpleasantest words that ever blotted paper ; All the wealth I had ran in my veins ; Despatch all business ; Shocking cause ; Event of the trial ; Go hard with ; Be instrumental ; Meek and wifelike grace ; Called forth into action ; In an agony of distress ; Arduous task ; It became monarchs better than their crown ; Wrest the law a little ; How much elder are you than your looks ; There is no power in the tongue of man to alter me ; Calm resignation ; Commend me to ; Currish ; We trifle time ; All was awful expectation ; Tarry a little ; Plaudits resounded ; By one poor scruple ; If the scale turn but by the weight of a single hair ; I have yet another hold upon you ; Despoiled of his riches ; Find it out by proclamation ; Affected to be affronted ; You teach me, Sir, how a beggar should be answered ; To be outdone ; That happy temper of mind which never fails to attend the consciousness of having performed a good action ; Charmed fancy ; Scrubbed boy ; I could not for my life deny him ; For all the world ; Civil doctor ; I dare be bound ; My soul upon the forfeit ; Break his faith ; Tragical beginnings ; Comical adventure.

12. Parse the italicised words in the following :—

- (a) I will feed *fat* the ancient grudge I bear *him*.

- (b) Cursed *be* my tribe.
 - (c) Expects soon to have some ships *come home laden with* merchandise.
 - (d) ...yet not so old *but* that she could learn.
 - (e) *But* yesterday I was the lady of this fair mansion.
 - (f) The *day* of the payment being past, the Jew would not accept the money.
 - (g) Portia bade him *bring* his dear friend *along*.
 - (h) She did *nothing* doubt her own powers.
 - (i) She bade Shylock *remember* that *as* we all pray for mercy &c.
 - (j) You may cut this flesh *from off* his breast.
 - (k) If in the *cutting off* the pound of flesh, you shed one drop of Christian blood....
 - (l) *Be* it more or less, you are condemned.
 - (m) Therefore, *down* on your knees, and ask him *to pardon* you.
 - (n) Get *thee* gone.
 - (o) We shall stand *indebted* to you *over and above*, in love and service evermore,
 - (p) And then the clerk *Nerissa*, who had also given Gratiano a ring, *she* begged his ring.
 - (q) *But for* him to whom your husband gave the ring, I should now have been dead.
 - (r) I dare *be bound* again, my *soul* upon the forfeit, your lord will never *more* break his faith with you.
 - (s) And there was leisure *to laugh* at the comical adventure of the rings, and the *husbands* that did not know their own wives, *Gratiano* merrily swearing, in a sort of *rhyming* speech, that—while he lived, he'd fear no other thing. So *sore*, as keeping *safe* Nerissa's ring.
13. Point out the exact force of the italicised words:—
- (a) He used to reproach him with his usuries, which the Jew *would* bear with seeming patience.
 - (b) Antonio asked the Jew to lend him 3000 ducats upon any interest he *should* require.
 - (c) I *will* feed fat the ancient grudge I bear him.

- (d) I *will* forget the shames you have put upon me.
- (e) You *shall* have gold to pay the money twenty times over, before this kind friend *shall* lose a hair.
- (f) The Jew *shall* have nothing but the penalty.

14. Analyse in tabular form :—

- (1) Shylock being a hard hearted man.....Antonio.
(Para. 1).
- (2) One day Bassanio came to Antonio.....ducats.
(Para. 3).
- (3) If you will lend me this money.....penalty.
(Para. 5).
- (4) This seemingly kind offer greatly surprised Antonio.....
pleased. (Para. 5).
- (5) At last, against the advice of Bassanio.....sport.
(Para. 9).
- (6) Bassanio confessed to Portia.....converted. (Para. 13).
- (7) When Bassanio read Antonio's letter.....debt.
(Para. 18).
- (8) When Portia parted with her husband.....defence.
(Para. 20).
- (9) The importance of the arduous task.....mercy.
(Para. 24).
- (10) Now as it was utterly impossible judgment.
(Para. 29).
- (11) Portia could not be prevailed upon.....you."'
(Para. 37).
- (12) Portia, when she returned, wasnaughty world.
(Para. 39).

15. Rewrite in indirect speech the following :—

- (1) Para. 5 ; (2) Para. 6 ; (3) Para. 17 ; (4) Para. 25 ; (5) Para. 26 ;
(6) Paras. 27-30.

16. Rewrite in direct speech the following :—

- (1) One day Bassanio came to Antonio, and told him.....
ducats. (Para. 3).
- (2) Antonio asked the Jew to lend him.....sea.
(Para. 5).
- (3) The generous Antonio then said.....her.
(Para. 33).

2.

OF THE INHABITANTS OF LILLIPUT ; THEIR
LEARNING, LAWS, AND CUSTOMS.

JONATHAN SWIFT.

(1667-1745).

[The following extract is taken from that famous book *Gulliver's Travels*, an imaginative account of an imaginary voyage, written by Jonathan Swift, Dean of St. Patrick's, Dublin. Swift was perhaps the most popular prose writer of the eighteenth century. His best known writings are 'Gulliver's Travels', 'The Battle of the Books', and 'A Tale of a Tub'. The first of these is the most carefully finished of all his works, and is that on which his reputation as a writer now mainly rests].

1. Although I intend to leave the description of this empire to a particular treatise, yet, in the meantime, I am content to gratify the curious reader with some general ideas. As the common size of the natives is somewhat under six inches high, so there is an exact proportion in all other animals, as well as plants and trees. For instance, the tallest horses and oxen are between four and five inches in height, the sheep an inch and half, more or less ; their geese about the bigness of a sparrow ; and so the several gradations downwards, till you come to the smallest, which, to my sight, were almost invisible ; but nature has adapted the eyes of the Lilliputians to all objects proper for their view : and they see with great exactness, but at no great distance. And to show the sharpness of their sight towards objects that are near, I have been much pleased with observing a cook pulling a lark, which was not so large as a common fly ; and a young girl threading an invisible needle with invisible silk. Their tallest trees are about seven feet high : I mean some of those in the great royal park, the tops whereof I could but just reach with

my fist clenched. The other vegetables are in the same proportion ; but this I leave to the reader's imagination.

2. I shall say but little at present of their learning, which for many ages has flourished in all its branches among them : but their manner of writing is very peculiar, being neither from the left to the right, like the Europeans ; nor from the right to the left, like the Arabians ; nor from up to down, like the Chinese ; but aslant, from one corner of the paper to the other, like ladies in England.

3. There are some laws and customs in this empire very peculiar ; and if they were not so directly contrary to those of my own dear country, I should be tempted to say a little in their justification. It is only to be wished they were as well executed. The first I shall mention relates to informers. All crimes against the state are punished here with the utmost severity ; but, if the person accused makes his innocence plainly to appear upon his trial, the accuser is immediately put to an ignominious death ; and out of his goods or lands the innocent person is quadruply recompensed for the loss of his time, for the danger he underwent, for the hardship of his imprisonment, and for all the charges he has been at in making his defence. If that fund be insufficient, it is largely supplied by the crown. The emperor also confers on him some public mark of his favour, and proclamation of his innocence is made through the whole city.

4. They look upon fraud as a greater crime than theft, and therefore seldom fail to punish it with death ; for they allege that care and vigilance, with a very common understanding, may preserve a man's goods from thieves, but honesty has no fence against superior cunning ; and since it is necessary that there should be a perpetual intercourse of buying and selling, and

dealing upon credit, where fraud is permitted and connived at, or has no law to punish it, the honest dealer is always undone, and the knave gets the advantage. I remember, when I was once interceding with the king for a criminal who had wronged his master of a great sum of money, and I happened to tell his majesty, by way of extenuation, that it was only a breach of trust, the emperor thought it monstrous in me to offer as a defence the greatest aggravation of the crime; and truly I had little to say in return, further than the common answer, that different nations had different customs—for, I confess, I was heartily ashamed.

5. Although we usually call reward and punishment the two hinges upon which all government turns, yet I could never observe this maxim to be put in practice by any nation, except that of Lilliput. Whoever can there bring sufficient proof that he has strictly observed the laws of his country for seventy-three moons has a claim to certain privileges, according to his quality or condition of life, with a proportionable sum of money out of a fund appropriated for that use: he likewise acquires the title of *snilpall* or legal, which is added to his name, but does not descend to his posterity. And these people thought it a prodigious defect of policy among us, when I told them that our laws were enforced only by penalties, without any mention of reward. It is upon this account that the image of Justice, in their courts of judicature, is formed with six eyes, two before, as many behind, and on each side one, to signify circumspection; with a bag of gold open in her right hand, and a sword sheathed in her left, to show she is more disposed to reward than to punish.

6. In choosing persons for all employments, they have more regard to good morals than to great abilities; for, since government is necessary to mankind, they believe that the

common size of human understanding is fitted to some station or other ; and that Providence never intended to make the management of public affairs a mystery to be comprehended only by a few persons of sublime genius, of which there are seldom three born in an age. But they suppose truth, justice, temperance, and the like, to be in every man's power ; the practice of which virtues, assisted by experience and a good intention, would qualify any man for the service of his country, except where a course of study is required. But they thought the want of moral virtues was so far from being supplied by superior endowments of the mind, that employments could never be put into such dangerous hands as those of persons so qualified ; and at least, that the mistakes committed by ignorance, in a virtuous disposition, would never be of such fatal consequence to the public weal, as the practices of a man whose inclinations led him to be corrupt, and who had great abilities to manage, to multiply, and defend his corruptions.

7. In relating these and the following laws, I would only be understood to mean the original institutions, and not the most scandalous corruptions, into which these people are fallen by the degenerate nature of man.

8. For, as to that infamous practice of acquiring great employments by dancing on the ropes, or badges of favour and distinction by leaping over sticks and creeping under them, the reader is to observe that they were first introduced by the grandfather of the emperor now reigning, and grew to the present height by the gradual increase of party and faction.

9. Ingratitude is among them a capital crime, as we read it to have been in some other countries : for they reason thus : that whoever makes ill returns to his benefactor, must needs be a common enemy to the rest of mankind, from whom he has

received no obligation ; and therefore such a man is not fit to live.

10. Their notions relating to the duties of parents and children differ extremely from ours. Their opinion is that parents are the last to be trusted with the education of their own children ; and therefore they have in every town public nurseries, where all parents, except cottagers and labourers, are obliged to send their infants of both sexes to be reared and educated, when they come to the age of twenty moons, at which time they are supposed to have some rudiments of docility. These schools are of several kinds, suited to different qualities, and both sexes. They have certain professors well skilled in preparing children for such a condition of life as befits the rank of their parents, and their own capacities as well as inclinations. I shall first say something of the male nurseries, and then of the female.

11. The nurseries for males of noble or eminent birth are provided with grave and learned professors, and their several deputies. The clothes and food of the children are plain and simple. They are bred up in the principles of honour, justice, courage, modesty, clemency, religion, and love of their country ; they are always employed in some business, except in the times of eating and sleeping, which are very short, and two hours for diversions, consisting of bodily exercises. They are dressed by men till four years of age, and then are obliged to dress themselves, although their quality be ever so great.

12. They are never suffered to converse with servants, but go together in smaller or greater numbers to take their diversions, and always in the presence of a professor, or one of his deputies ; whereby they avoid those early bad impressions of folly and vice to which our children are subject. Their parents are suffered to see them only twice in a year ; the visit is to last but an

hour. They are allowed to kiss the child at meeting and parting ; but a professor, who always stands by on those occasions, will not suffer them to whisper, or use any fondling expressions, or bring any presents of toys, sweetmeats, and the like.

13. The pension from each family for the education and entertainment of a child, upon failure of due payment, is levied by the emperor's officers.

14. The nurseries for children of ordinary gentlemen, merchants, traders, and handicrafts, are managed proportionably after the same manner ; only those designed for trades are put out apprentices at eleven years old, whereas those of persons of quality continue in their exercises till fifteen, which answers to twenty-one with us : but the confinement is gradually lessened for the last three years.

15. In the female nurseries the young girls of quality are educated much like the males, only they are dressed by orderly servants of their own sex, but always in the presence of a professor or deputy, till they come to dress themselves, which is at five years old. And if it be found that these nurses ever presume to entertain the girls with frightful or foolish stories, they are publicly whipped thrice about the city, imprisoned for a year, and banished for life to the most desolate part of the country. Thus the young ladies there are as much ashamed of being cowards and fools as the men, and despise all personal ornaments beyond decency and cleanliness.

16. I did not perceive any difference in their education made by their difference of sex, only that the exercises of the females were not altogether so robust, and that some rules were given them relating to domestic life, and a smaller compass of learning was enjoined them : for their maxim is, that among

people of quality a wife should be always a reasonable and agreeable companion, because she cannot always be young. When the girls are twelve years old, which among them is the marriageable age, their parents or guardians take them home, with great expressions of gratitude to the professors, and seldom without the tears of the young lady and her companions.

17. In the nurseries of females of the meaner sort the children are instructed in all kinds of works proper for their sex and their several degrees ; those intended for apprentices are dismissed at seven years old, the rest are kept until eleven.

18. The meaner families who have children at these nurseries are obliged, beside their annual pension, which is as low as possible, to return to the steward of the nursery a small monthly share of their gettings, to be a portion for the child ; and therefore all parents are limited in their expenses by the law. For the Lilliputians think nothing can be more unjust than for people to bring children into the world, and leave the burden of supporting them on the public. As to persons of quality, they give security to appropriate a certain sum for each child, suitable to their condition : and these funds are always managed with good husbandry and the most exact justice.

19. Here it may perhaps divert the curious reader if I give some account of my domestics, and of my manner of living in this country, during a residence of nine months and thirteen days. Having a head mechanically turned, and being likewise forced by necessity, I had made for myself a table and chair convenient enough out of the largest trees in the royal park. Two hundred sempstresses were employed to make me shirts and linen for my bed and table, all of the strongest and coarsest kind they could get, which, however, they were forced to quilt together in several folds, for the thickest was some degrees finer

than lawn. Their linen is usually three inches wide, and three feet make a piece. The sempstresses took my measure as I lay on the ground, one standing at my neck and another at my mid-leg, with a strong cord extended, that each held by the end, while a third measured the length of the cord with the rule of an inch long. Then they measured my right thumb, and desired no more ; for by a mathematical computation, that twice round the thumb is once round the wrist, and so on to the neck and the waist, and by the help of my old shirt, which I displayed on the ground before them for a pattern, they fitted me exactly.

20. Three hundred tailors were employed in the same manner to make me clothes ; but they had another contrivance for taking my measure. I kneeled down, and they raised a ladder from the ground to my neck ; upon this ladder one of them mounted, and let fall a plumb-line from my collar to the floor, which just answered the length of my coat ; but my waist and arms I measured myself. When my clothes were finished, which was done in my house (for the largest of theirs would not have been able to hold them), they looked like the patchwork made by the ladies in England, only that mine were all of a colour.

21. I had three hundred cooks to dress my victuals, in little convenient huts built about my house, where they and their families lived, and prepared me two dishes apiece. I took up twenty waiters in my hand and placed them on the table ; a hundred more attended below on the ground, some with dishes of meat, and some with barrels of wine and other liquors slung on their shoulders, all which the waiters above drew up, as I wanted, in a very ingenious manner by certain cords, as we draw the bucket up a well in Europe. A dish of their meat was a good mouthful, and a barrel of their liquor a reasonable

draught. Their mutton yields to ours, but their beef is excellent. I have had a sirloin so large that I have been forced to make three bites of it; but this is rare. My servants were astonished to see me eat it, bones and all, as in our country we do the leg of a lark. Their geese and turkeys I usually ate at a mouthful, and I confess they far exceed ours. Of their smaller fowl I could take up twenty or thirty at the end of my knife.

22. One day his imperial majesty, being informed of my way of living, desired that himself and his royal consort, with the young princes of the blood of both sexes, might 'have the happiness,' as he was pleased to call it, 'of dining with me.' They came accordingly, and I placed them in chairs of state upon my table, just over against me, with their guards about them. Flimnap, the lord high treasurer, attended there likewise with his white staff; and I observed he often looked on me with a sour countenance, which I would not seem to regard, but ate more than usual, in honour to my dear country, as well as to fill the court with admiration. I have some private reasons to believe that this visit from his majesty gave Flimnap an opportunity of doing me ill offices to his master. That minister had always been my secret enemy, though he outwardly caressed me more than was usual to the moroseness of his nature. He represented to the emperor the low condition of his treasury; that he was forced to take up money at a great discount; that I had cost his majesty above a million and a half of *sprugs* (their greatest gold coin, about the bigness of a spangle); and, upon the whole, that it would be advisable in the emperor to take the first fair occasion of dismissing me.

QUESTIONS AND EXERCISES.

1. Give a short account of the Lilliputians under the following heads :—

(a) their stature ; (b) their learning ; (c) their laws and customs.

2. Why do the Lilliputians regard fraud as a greater crime than theft ?

3. What is the meaning of the term *Snulpoll*, and in what sense is it used in Lilliput ?

4. What qualifications are deemed essential in selecting candidates for the public service in Lilliput ?

5. Describe the Lilliputian manner of educating children.

6. Is there any difference between male and female education in Lilliput ?

7. How long did Gulliver reside among the Lilliputians ? Give a brief account of his manner of living among them.

8. Explain the following sentences as clearly as you can :—

(a) They look upon fraud as a greater crime..... advantage. (Para. 4).

(b) Although we usually call reward and punishment..... Lilliput. (Para. 5).

(c) In choosing persons for all employments.....age. (Para. 6).

(d) But they thought the want of moral virtues..... corruptions. (Para. 9).

9. Explain the following words and phrases carefully :—

Clenched ; Informers ; Ignominious death ; Honesty has no fence against superior cunning ; Dealing upon credit ; Connived at ; Undone ; Intercede for ; By way of extenuation ; Breach of trust ; Monstrous ; Aggravation of the crime ; Appropriated for that use ; Does not descend to his posterity ; Prodigious defect of policy ; Our laws were enforced only by penalties ; Circumspection ; Sublime genius ; Superior endowments of the mind ; Of fatal consequence to the public weal ; Infamous practice ; Faction ; Capital crime ; Make ill returns ; Rudiments of docility ; Deputies ; To take their diversions ; Early bad impressions of folly and vice ; Fondling expressions ; Put out apprentices ; People of quality ; Portion ; Good husbandry ; Domestic ; A head mechanically turned ; Sempstress ; Computation ; Plumb-line ; Patchwork ; Apiece ; Waiters ; Drew up ;

A reasonable draught; Yields to; Sirloin; Royal consort; Sour countenance; Moroseness; Take up money at a great discount; Sprug; Spangle.

10. Parse the italicised words in the following :—

- (a) The common size of the natives is *somewhat under six inches high*.
- (b) .. and so the several gradations *downwards*.
- (c) I have been much pleased with *observing* a cook *pulling* a lark, which was not so large *as* a common fly.
- (d) There are some laws and customs in this empire very *peculiar*.
- (e) *It is only to be wished* they were *as well* executed.
- (f) If the person *accused* makes his innocence *plainly* to appear upon his trial...
- (g) ...and for all the charges he has been *at in making* his defence.
- (h) The image of Justice is formed with six eyes, *two before, as many behind, and on each side one, to signify* circumspection.
- (i) They suppose truth, justice, temperance, and the *like, to be* in every man's power.
- (j) In *relating* these and the *following* laws I would only be understood *to mean* the original institutions.
- (k) For *as to* that infamous practice of acquiring...
- (l) Ingratitude is among them a capital crime, *as we read it to have been* in some other countries.
- (m) Whoever makes ill returns to his benefactor must *needs* be a common enemy.
- (n) Two hundred sempstresses were employed to make *me* shirts and *linen* for my bed and table, *all* of the strongest and coarsest kind.
- (o) I placed them in chairs of state upon my table, *just over against* me.

11. Analyse the following sentences in tabular form :—

- (I) They look upon fraud as a greater crime.....
advantage. (Para. 4).

- (2) I remember when I was once interceding.....
ashamed. (Para. 4).
- (3) But they thought the want of moral virtues.....
corruptions. (Para. 5).
- (4) Their opinion is that parents are the last.....
docility. (Para. 10).
- (5) I did not perceive any difference.....young.
(Para. 16).
- (6) I took up twenty waiters.....Europe. (Para. 21).

3.

THAT GENTLEMAN.

EDWARD EVERETT.

(1794—1865).

[Edward Everett was a distinguished American scholar and statesman, and one of America's most brilliant orators. He was for some time Professor of Greek in Harvard University, and after being member of Congress from 1825 to 1835, became Governor of Massachusetts from 1836 to 1840. During the next five years he was minister plenipotentiary to England, and on his return to the United States he became President of Harvard College, and then Secretary of State. He died in 1865].

1. Among the passengers on board the steamer "Chancellor Livingston", on one of her trips up the North River, last year, a middle-aged gentleman was observed by the captain, whose appearance attracted notice, but whose person and quality were unknown to him. The stranger was dressed in clothing of the latest style, but without being in the extreme of fashion or conspicuous for anything that he did or did not wear. He had not, however, availed himself of the apology of travelling, as many do, to neglect the most scrupulous care of his person, and seemed rather to be on a visit than a journey. His equipage had been noticed by the porters to correspond in appearance with its owner.

The portmanteau was made to increase or diminish in capacity, the upper part rising on the under by screws, according to the contents : the whole of it was, besides, enveloped in a firm canvas. A cloak bag of the best construction, a writing apparatus, with a most inscrutable lock, an umbrella in a neat case, a hat in another, ready to take the place of the travelling sealskin cap, which the stranger wore during the trip, were so many indications of a man who placed the happiness of life in the enjoyment of its comforts. The greatest of all comforts is yet to be told, and was in attendance upon him, in the shape of a first-rate servant, a yellow man by complexion, taciturn, active, gentle, just not too obsequious, and just not too familiar,—not above the name of servant, and well deserving that of friend.

2. This strange gentleman was quiet, moderate in his movements, somewhat reserved in his manners : all real gentlemen are so. A shade of melancholy settled over his face, but rather lightening into satisfaction than dark and ominous of growing sorrow. It was a countenance which care had lightly furrowed, but in which the springing seeds of grief were not yet planted. There was a timid look of the one that had been deceived by appearances, and feared to trust himself to an exterior that might betray his heart into a misplaced confidence. There was an expression which one might almost call sly, of a man who had at length found a secret treasure, which he would not expose ; lest it should be torn from him, or he should be disturbed in its enjoyment. Of the beauties of the scene, though plainly a man of cultivated mind, he took little notice. He cast an eye of equal indifference on nature's Cyclopean masonry at the Palisades and on the elegant erections of art on the opposite side of the river. Even the noble entrance into the Highlands scarcely fixed his attention.

3. With all the appearance of a perfect gentleman, there was nevertheless conspicuous about this personage a punctuality in obeying the bell which summoned to the meals, and a satisfaction evinced while at them, which evidently proceeded from some particular association of ideas, to which the spectator wanted the key. It was not ravening appetite; it was not for want of being accustomed at home to what are commonly, and we think correctly, called "good things": his whole appearance negatived such an idea. But he repaired to the table with a cheerful and active step, as if he were sure he could find things as they ought to be; and he partook of its provisions as if he had found them so. He did not praise the abundance and good quality of what he saw and enjoyed, but maintained the same rather mysterious silence here as elsewhere on board. But the expression of calm inward satisfaction which reigned in his face spoke volumes. In like manner, with respect to every part of the domestic economy of the boat,—the commodious berths, the conveniences of the washing apparatus and of the barber's shop, the boot-brushing quarters,—in short, all the nameless accommodations and necessities which will suggest themselves without being specified,—in regard to them all, you might read in the stranger's looks and mien that he was perfectly satisfied; and, for some reason, which did not suggest itself, for want of knowledge of his history, he evidently enjoyed this satisfaction with a peculiar *relish*. In fact the only words that had been heard to escape from "*that gentleman*" (for so the captain had called him, in pointing him out to the steward; and so the barber had called him, in speaking of him to the cook; and so the engineer had designated him, in describing his looks to the fireman),—the only words which "*that gentleman*" had been heard to utter to any one on board were his remarks to the captain after having finished a tour of observation round the boat: "Very convenient; very comfortable".

4. As they drew near to Albany, this air of satisfaction was evidently clouded. Nothing adverse had happened on board the boat, which was walking cheerily through the water at the rate of eleven miles and a half per hour. Mr. Surevalve, her engineer, was heard to say that he could double her steam without coming near her proof; "but then", he added to the fireman, "what good would that do, seeing the resistance of the water increases with the velocity of the boat?"—a remark to which the fireman returned what may be called a very *unknowing* look. The weather was fine, the company generally exhilarated at the thought of arriving at the journey's end, and all but the stranger rising in spirits, as they drew near to the landing place. He, on the contrary, proceeded about the business of disembarking with the only discontented look he had worn during the trip.

5. But in the crowd and hurry of landing two hundred and fifty passengers, with as many trunks, carpetbags, and handboxes, and the tumult of conflicting porters, draymen, hackmen, and greeting friends, the stranger was lost sight of. Several of the passengers had secretly determined to keep an eye upon him, an idea having got abroad that he was a member of Parliament, or some said the Duke of Saxe-Weimar, which the engineer averred with an oath to be the case, adding that "it was hard if he could not tell a Frenchman". But it so happened that every man on board had an object of greater interest to look after in the crowd, —*viz.*, himself; and what course the stranger took on landing, no one could say.

6. It was not long before the captain discovered that the stranger had not gone on shore, for he perceived him occupying a retired seat on the transom, aft in the cabin, and that he appeared to intend returning to New York the next trip. His countenance had recovered its prevailing expression, and he just

opened his lips to say that he "believed he should take the boat back". Various speculations, no doubt, were made by the captain, the steward, the engineer, and the fireman, on a circumstance, upon the whole, so singular; but, recollecting his clouded aspect as he approached Albany, they came to the conclusion that he had forgotten something of importance in New York, that the recollection of it did not return to him till near the arrival of the boat, and consequently he was obliged to go down the river again. "You see *that* gentleman again?" says the engineer to the fireman. "I do", replied Mr. Manyscald. "I suppose he has forgotten something in New York", pursued the engineer, and thus closed a dialogue which a skilful novelist would have spread over three pages.

7. The stranger's demeanour on the return was the exact counterpart of that which he had worn on the ascent,—calm, satisfied, retired, perfectly at ease, a mind and senses formed to enjoy, reposing in the full possession of their objects. To describe his manner more minutely would be merely to repeat what we have already said in the former part of this account. But the hypothesis by which the engineer and fireman had accounted for his return, and his melancholy looks at Albany, was overthrown by the extraordinary fact that as they drew near to New York his countenance was overshadowed by the same clouds that had before darkened it. He was even more perplexed in spirit than he had before seemed; and he ordered his servant to look after the baggage, with a pettishness that contrasted strangely with his calm deportment. The engineer, who had noticed this, was determined to watch him closely; and the fireman swore he would follow him up to the head of Cortlandt Street. But just as the steamboat was rounding into the slip, a sloop was descending the river with wind and tide, and some danger of collision arose.

It was necessary that the engineer should throw his wheels back, with all possible expedition. This event threw the fire room into a little confusion, succeeded by some remarks of admiration at the precision with which the engine worked, and the boast of the fireman "how sweetly she went over her centres". The bustle below was followed by that of arriving; the usual throng of friends, porters, passengers, draymen, hackmen, and barrowmen breasting each other on the deck, on the plank which led from the boat, on the slip, and in the street, completed the momentary confusion; and when the engineer and fireman had readjusted their apartment, they burst out at once on each other with the question and reply, "Did you see which way *that* gentleman went?" "Hang it, no". The captain and the steward were much in the same predicament. "I meant to have had an eye after *that* gentleman", said the captain, "but he has given me the slip".

8. It was, accordingly, with a good deal of surprise that, on descending to the cabin, he again saw the stranger, in the old place, again prepared to all appearance to go back to Albany, and again heard the short remark, "I believe I shall take the boat back." But the captain was well bred, and the stranger a good customer; so that no look escaped the former, expressive of the sentiments which this singular conduct excited in him. The same decorum, however, did not restrain the engineer and fireman. As soon as they perceived the stranger on his accustomed walk up and down deck, the engineer cried out, "Mr. Manyscald, do you see '*that* gentleman'?" "Ay, ay", was the answer. "Who can he be?" "Tell that if you can", rejoined the engineer; "it ain't every man that's willing to be known. For my own part, I believe it's Bolivar come to top the dam over the Mohawk, and let the Kanol waste out". The fireman modestly

inquired his reason for thinking it was Bolivar, but the engineer, a little picqued at having his judgment questioned, merely muttered that "it was hard if a man who had been an engineer for ten years could n't tell a Frenchman".

9. During the passage, nothing escaped the stranger that betrayed his history or errand; nor yet was there any affectation of mystery or concealment. A close observer would have inferred (as is said to be the case with freemasonry) that no secret escaped him, because there was none to escape; that his conduct, though not to be accounted for by those unacquainted with him, was probably consistent with the laws of human nature and the principles of a gentleman. It is precisely, however, a case like this which most stimulates the curiosity and awakens the suspicions of common men. They think the natural unaffected air but a deeper disguise; and it cannot be concealed that in the course of the third passage, very hard allusions were made by the engineer and fireman to the character of Major André as a spy. The sight of West Point probably awakened this reminiscence in the mind of the engineer, who, in the ardour of his patriotic feeling, forgot it was time of peace. The fireman was beginning to throw out a submissive hint that he did not know "that, in time of peace, even an Englishman could be hung for going to West Point;" but the engineer interrupted him, and expressed his belief with an oath, that "if General Jackson could catch *that* gentleman" (as he now called him with a little sneer on the word) "he would hang him, under the second article of the rules of war". "For all me", meekly responded the fireman, as he shouldered a stick of pitch pine into the furnace.

10. It is remarked, by authors who have spoken on the subject of juggling, that the very intensity with which a company eyes the juggler facilitates his deceptions. He has but to give

their eyes and their thoughts a slight misdirection, and then he may, for a moment, do almost anything unobserved, in full view. A vague impression, growing out of the loose conversation in the fire room, had prevailed among the attendants and others in the boat that the gentleman was a foreigner, going to explore, if not to tap, the canal. With this view, they felt no doubt he would, on the return, land at Albany ; a lookout was kept for him, and, though he was unnoticed in the throng at the place of debarkation, it was ascribed to the throng that the gentleman was unnoticed.

"I tell you, you'll hear mischief from '*that* gentleman' yet", said the engineer, throwing off his stream.

11. What, then, was their astonishment, and even that of the captain and steward, to find the stranger was still in the cabin, and prepared to all appearance for a fourth trip ! The captain felt he hardly knew how ; we may call it *queer*. He stifled, however, his uneasy emotions, and endeavoured to bow respectfully to the stranger's usual remark, "I think I shall take the boat back". Aware of the busy speculation which had begun to express itself in the fire room, he requested the steward not to let it be known that "*that* gentleman" was going down again ; and it remained a secret till the boat was under way. About half an hour after it had started, the gentleman left the cabin to take one of his walks on deck, and in passing along was seen at the same instant by the engineer and fireman. For a moment they looked at each other with an expression of displeasure and resolution strongly mingled. Not a word was said by either ; but the fireman dropped a huge stick of pine, which he was lifting into the furnace, and the engineer as promptly cut off the stream from the engine and brought the wheels to a stand. The captain of course rushed forward, and inquired if the boiler had *collapsed* (the

modern polite word for *bursting*), and met the desperate engineer coming up to speak for himself. "Captain", said he, with a kind of high-pressure movement of his arm, "I have kept up steam ever since there was such a thing as steam on the river. Copper boiler or iron, high pressure or low, give me the packing of my own cylinder, and I'll knock under to no man. But if we are to have '*that gentleman*' up and down, down and up, and up and down again, like a sixty-horse piston, I know one that won't raise another inch of steam if he starves for it".

12. The unconscious subject of this tumult had already retreated to his post in the cabin, before the scene began, and was, luckily, ignorant of the trouble he was causing. The captain, who was a prudent man, spoke in a conciliatory tone to the engineer, promised to ask the stranger who he was and what was his business, and, if he found the least cause of dissatisfaction, to set him on shore at Newburgh. The mollified engineer returned to his department, the fireman shouldered a huge stick of pine into the furnace, the steam rushed hissing into the cylinder, and the boat was soon moving her twelve knots an hour on the river.

13. The captain, in the extremity of the moment, had promised what it was hard to perform, and now experienced a sensible palpitation as he drew near to the stranger to fulfil the obligation he had hastily assumed. The gentleman, however, had begun to surmise the true state of the case; he had noticed the distrustful looks of the crew and the dubious expressions of the captain and steward. As the former approached him, he determined to relieve the embarrassment under which, it was plain, he was going to address him, and said, "I perceive, Sir, you are at a loss to account for my remaining on board the boat for so many successive trips, and, if I mistake not, your people view me with

suspicious eyes. The truth is, captain, I believe I shall pass the summer with you”.

14. The stranger paused to notice (somewhat wickedly) the effect of this intelligence on the Captain, whose eyes began to grow round at the intimation; but in a moment pursued: “You must know, captain, I am one of those persons—favoured I will not say—who, being above the necessity of labouring for a subsistence, are obliged to resort to some extraordinary means to get through the year. I am a Carolinian, and pass my summers in travelling. I have been obliged to come, by land, for the sake of seeing friends and transacting business by the way. Did you ever, Captain, travel by land from Charleston to Philadelphia?”

15. The Captain shook his head in the negative.

16. “You may thank heaven for that. Oh, Captain, the crazy stages, the vile roads, the rivers to be forded, the sands to be ploughed through, the comfortless inns, the crowd, the noise, the heat! But I must not dwell on it. Suffice it to say, I have suffered everything, both moving and stationary. I have been overturned, and had my shoulder dislocated, in Virginia. I have been robbed between Baltimore and Havre de Grace. At Philadelphia I have had my place in the mail coach taken up by a way passenger; I have been stowed by the side of a drunken sailor in New Jersey; I have been beguiled into a fashionable boarding-house in the crowded season, in New York. Once I have had to sit on a bag of turkeys which was going to the stage proprietor, who was also keeper of a hotel; three rheumatic fevers have I caught by riding in the night against a window that would not close; near Elkton I was washed away in a gully, and three horses drowned; at Saratoga I have been suffocated; at Montreal, eaten of fleas; in short, captain, in the pursuit of pleasure I have suffered the

pains of purgatory. For the first time in my life, I have met with comfort, ease, and enjoyment on board the 'Chancellor'. I was following the multitude to the Springs. As I drew near to Albany, my heart sank within me as I thought of the little prison in which I should be shut up at one of the fashionable hotels. In the very moment of landing, my courage failed me, and I returned to the comforts of another trip in your excellent boat. We went down to New York : I was about to step on shore, and saw a well-dressed gentleman run down by a swine in my sight. I shrank back again into your cabin, where I have found such accommodations as I have never before met away from home; and, if you are not unwilling to have a season passenger, I intend to pass the ensuing three months on board your boat".

17. The captain blushed and bowed, gratified, and ashamed of his suspicions. He hurried up to put the engineer at ease, who was not less gratified at the high opinion the stranger had of the "Chancellor", and, as long as the boat continued to ply for the rest of the season, remarked at least once a trip to the fireman, "· *That* gentleman ? knows what's what".

QUESTIONS AND EXERCISES.

1. What circumstances in the appearance and manners of "*that* gentleman" aroused the suspicions of the officers of the "Chancellor" ?
2. What various surmises were made by the ship's officers with regard to the character and personality of "*that* gentleman" ?
3. Who did "*that* gentleman" turn out to be in the end ? and what was he travelling for ?
4. Explain the following passages as clearly as you can :—
 - (a) He had not, however, availed himself..... journey. (Para. 1)

- (b) The greatest of all comforts is yet to be told.....friend. (Para 1).
- (c) A shade of melancholy settled.....sorrow. (Para. 2).
- (d) It was a countenance which care.....planted. (Para. 2).
- (e) There was a timid lookconfidence. (Para. 2).
- (f) It was not ravening appetite.....idea. (Para. 3).
- (g) But the expression of calm inward satisfaction.....volumes. (Para 3).
- (h) The stranger's demeanour on the return.....objects. (Para. 7).
- (i) But the captain was well bred.....him. (Para. 8).
- (j) A close observer would have inferredgentleman. (Para 9)
- (k) It is remarked, by authors who have spoken.....deceptions. (Para. 10).
- (l) The captain, in the extremity of the moment.....assumed. (Para. 13).
- (m) You must know, captain, I am one of those persons... ..year. (Para. 14)

5. Give the meaning of the following words and phrases :—

Of the latest style ; Without being conspicuous for anything that he did or did not wear ; The most scrupulous care of his person ; Seemed rather to be on a visit than a journey ; Equipage ; Corresponded in appearance with its owner ; Inscrutable ; A man who placed the happiness of life in the enjoyment of its comforts ; Taciturn ; Just not too obsequious and just not too familiar ; Not above the name of servant and well deserving that of friend ; Shade of melancholy ; Lightening into satisfaction ; Ominous of growing sorrow ; Which care had slightly furrowed ; In which the springing seeds of grief were not yet planted ; Deceived by appearances ; Betray his heart ; Misplaced confidence ; Torn from him ; Of cultivated mind ; Nature's cyclopean masonry ; Elegant erections of art ; Association of ideas ; To which the spectator wanted the key ; Ravening appetite ; What are commonly, and we think correctly, called "good things" ; Negatived such an idea ; Expression of calm inward satisfaction ;

Reigned in his face; Spoke volumes; Domestic economy; With a peculiar relish; The air of satisfaction was clouded; Coming near her proof; Exhilarated; Rising in spirits; Drew near; Keep an eye upon him; An idea having got abroad; Transom; Aft; Clouded aspect; Exact counterpart; On the ascent; A mind and senses formed to enjoy; Reposing in the full possession of their objects; Pettishness; That contrasted strangely with his calm deportment; Rounding into the slip; Sloop; With wind and tide; Throw his wheels back; With all possible expedition; Went over her centres; Burst out on each other; Hang it; Much in the same predicament; Have an eye after; Given me the slip; To all appearance; Well bred; A good customer; To tap the dam over the Mohawk; Kanol; Picqued; Having his judgment questioned; That betrayed his history or errand; Affectation of mystery or concealment; Consistent with the laws of human nature and the principles of a gentleman; Stimulates curiosity; Think the natural unaffected air but a deeper disguise; Awakened this reminiscence in the mind; In the ardour of his patriotic feeling; Throw out a hint; For all me; Give a slight misdirection; In full view; To tap the canal; A lookout was kept for him; Debarkation; Felt he hardly knew how; Stifled his uneasy emotions; Bow to; Busy speculation; Under way; Brought the wheels to a stand; High-pressure movement; Knock under to; Sixty-horse piston; I know one that won't raise another inch of steam if he starves for it; Conciliatory tone; Set him on shore; Mollified; Knots; Extremity of the moment; Sensible palpitation; Dubious expressions; Relieve the embarrassment; At a loss to account for; If I mistake not; View me with suspicious eyes; Whose eyes began to grow round at the intimation; Above the necessity of labouring for a subsistence; To get through the year; Shook his head in the negative; You may thank heaven for that; Crazy stages; Suffice it to say; Beguiled into; Gully; Pains of purgatory; My heart sank within me; My courage failed me; Season passenger; Put at ease; To ply; Knows what's what.

6. Parse the italicised words in the following :—

- (a) His equipage had been noticed *to correspond* in appearance with its owner.
- (b) The portmanteau was made *to increase* or diminish in capacity, the upper *part* rising on the *under* by screws.
- (c) "What good will that do, *seeing* the resistance of the water increases with the velocity of the boat"—a *remark* to which the fireman returned a very unknowing look.

- (d) He appeared to intend *returning* to New York the next *trip*
 (e) I believe I shall take the boat *back*.
 (f) *Suffice it to say*, I have suffered everything.

7. Analyse in tabular form :—

- (1) There was an expression which one enjoyment.
 (Para. 2)
 (2) With all the appearance of a perfect gentleman.....
 key. (Para. 3)
 (3) But he repaired to the tableso.
 (Para. 3).
 (4) In like manner, with respect to every part
 relish. (Para. 3).
 (5) Various speculations, no doubt.....again.
 (Para. 6).
 (6) But the hypothesis by whichit. (Para. 7).
 (7) The captain who was a prudent manNew
 burgh. (Para. 12).
 (8) He hurried up to put the engineerwhat."
 (Para. 17).

4.

LOST IN THE DESERT.

ALEXANDER WILLIAM KINGLAKE.

(1809—1891).

[The following is the account of a journey across the desert from Cairo to Suez, in which the writer was separated from his companions and forced to find his way alone. Alexander William Kinglake was an English historian who after a few years' practice at law, took to literature and politics. He is the author of the famous work *Eothen*, one of the most brilliant and popular books of Eastern travel].

1. I had ridden away from my party merely by way of humouring my patience, and with the intention of stopping as soon as I felt tired, until I was overtaken. I now observed however

(this I had not been able to do whilst advancing so rapidly) that the track which I had been following was seemingly the track of only one or two camels. I did not fear that I had diverged very largely from the true route, but still I could not feel any reasonable certainty that my party would follow any line of march within sight of me.

2. I had to consider therefore whether I should remain where I was upon the chance of seeing my people come up, or whether I should push on alone, and find my own way to Suez. I had now learned that I could not rely upon the continual guidance of any track, but I knew that (if maps were right) the point for which I was bound bore just due east of Cairo, and I thought that, although I might miss the line leading most directly to Suez, I could not well fail to find my way sooner or later to the Red Sea. The worst of it was that I had no provision of food or water with me, and already I was beginning to feel thirst. I deliberated for a minute, and then determined that I would abandon all hope of seeing my party again in the desert, and would push forward as rapidly as possible towards Suez.

3. It was not, I confess, without a sensation of awe that I swept with my sight the vacant round of the horizon, and remembered that I was all alone, and unprovisioned in the midst of the arid waste; but this very awe gave tone and zest to the exultation with which I felt myself launched. Hitherto, in all my wandering I had been under the care of other people—sailors, Tartars, guides, and dragomans had watched over my welfare; but now at last, I was here in this African desert, and *I myself and no other had charge of my life*; I liked the office well; I had the greatest part of the day before me, a very fair dromedary, a fur pelisse, and a brace of pistols, but no bread, and worst of all, no water; for that I must ride—and ride I did.

4. For several hours I urged forward my beast at a rapid, though steady pace, but at length the pangs of thirst began to torment me. I did not relax my pace, however, and I had not suffered long, when a moving object appeared in the distance before me. The intervening space was soon traversed, and I found myself approaching a Bedouin Arab mounted on a camel, attended by another Bedouin on foot. They stopped. I saw that there hung from the pack-saddle of the camel one of the large skin water-flasks commonly carried in the desert, and it seemed to be well filled: I steered my dromedary close up alongside of the mounted Bedouin, caused my beast to kneel down, then alighted, and keeping the end of the halter in my hand, went up to the mounted Bedouin without speaking, took hold of his water-flask, opened it, and drank long and deep from its leathern lips. Both of the Bedouins stood fast in amazement and mute horror; and really if they had never happened to see a European before, the apparition was enough to startle them. To see for the first time a coat and a waistcoat with the semblance of a white human face at the top, and for this ghastly figure to come swiftly out of the horizon, upon a fleet dromedary—approach them silently, and, with a demoniacal smile, drink a deep draught from their water-flask—this was enough to make the Bedouins stare a little; they, in fact, stared a great deal—not as Europeans stare, with a restless and puzzled expression of countenance, but with features all fixed and rigid, and with still glassy eyes; before they had time to get decomposed from their state of petrification, I had remounted my dromedary, and was darting away towards the east.

5. Without pause or remission of pace, I continued to press forward, but after a while, I found, to my confusion, that the slight track which had hitherto guided me, now failed altogether; I began to fear that I must have been all along following the course

of some wandering Bedouins, and I felt that if this were the case, my fate was a little uncertain.

6. I had no compass with me, but I determined upon the eastern point of the horizon as accurately as I could, by reference to the sun, and so laid down for myself a way over the pathless sands.

7. But now my poor dromedary, by whose life and strength I held my own, began to show signs of distress: a thick, clammy and glutinous kind of foam gathered about her lips, and piteous sobs burst from her bosom in the tones of human misery; I doubted, for a moment, whether I would give her a little rest or relaxation of pace, but I decided that I would not, and continued to push forward as steadily as before.

8. The character of the country became changed; I had ridden away from the level tracts, and before me now, and on either side, there were vast hills of sand and calcined rocks that interrupted my progress, and baffled my doubtful road, but I did my best; with rapid steps I swept round the base of the hills, threaded the winding hollows, and at last, as I rose, in my swift course to the crest of a lofty ridge, Thalatta! Thalatta! I saw the sea!

9. The Red Sea! It might well claim my earnest gaze by force of the great Jewish migration which connects it with the history of our own religion. From this very ridge, it is likely enough, the panting Israelites first saw that shining inlet of the sea:—Ay, Ay! but moreover, and best of all, that beckoning sea assured my eyes, and proved how well I had marked out the east for my path, and gave me good promise that sooner or later the time would come for me to rest and drink. It was distant, the sea, but I felt my own strength, and I had heard of the strength of dromedaries. I pushed forward as eagerly

as though I had spoiled the Egyptians, and were flying from Pharaoh's police.

10. I had not yet been able to discover any symptoms of Suez, but after a while I descried in the distance a large, blank, isolated building; I made towards this, and in time got down to it. The building was a fort, and had been built there for the protection of a well contained within its precincts. A cluster of small huts adhered to the fort, and in a short time I was receiving the hospitality of the inhabitants, a score or so of people who sat grouped upon the sands near their hamlet. To quench the fires of my throat with about a gallon of muddy water, and to swallow a little of the food placed before me, was the work of a few minutes, and before the astonishment of my hosts had even begun to subside, I was pursuing my onward journey. Suez, I found, was still three hours distant, and the sun going down in the west warned me that I must find some other guide to keep me in the right direction. This guide I found in the most fickle and uncertain of the elements. For some hours the wind had been freshening, and it now blew a violent gale; it blew—not fitfully and in squalls—but with such remarkable steadiness that I felt convinced it would blow from the same quarter for several hours; so when the sun set, I carefully looked for the point whence the wind came, and found that it blew from the very west—blew exactly in the direction of my route. I had nothing to do therefore but to go straight to leeward, and this I found easy enough, for the gale was blowing so hard that if I diverged at all from my course, I instantly felt the pressure of the blast on the side towards which I had deviated. Very soon after sunset there came on complete darkness, but the strong wind guided me well, and sped me too on my way.

11. I had pushed on for about, I think, a couple of hours after nightfall, when I saw the glimmer of a light in the distance, and this I ventured to hope must be Suez. Upon approaching it, however, I found that it was only a solitary fort, and this I passed by without stopping.

12. On I went, still riding down the wind, but at last an unlucky misfortune befell me—a misfortune so absurd that, if you like, you shall have your laugh against me. I have told you already what sort of lodging it is that you have upon the back of a camel. You ride the dromedary in the same fashion; you are perched, rather than seated, on a bunch of carpets or quilts upon the summit of the hump. It happened that my dromedary veered rather suddenly from her onward course: meeting the movement, I mechanically turned my left wrist as though I were holding a bridle rein, for the complete darkness prevented my eyes from reminding me that I had nothing but a halter in my hand; the expected resistance failed, for the halter was hanging upon that side of the dromedary's neck towards which I was slightly leaning; I toppled over, head-foremost, and then went falling through air till my crown came whang against the ground. And the ground too was perfectly hard (compacted sand), but my thickly wadded head-gear (this I wore for protection against the sun) now stood me in good part, and saved my life. The notion of my being able to get up again after falling head-foremost from such an immense height seemed to me at first too paradoxical to be acted upon, but I soon found that I was not a bit hurt. My dromedary had utterly vanished; I looked round me, and saw the glimmer of a light in the fort which I had lately passed, and I began to work my way back in that direction. The violence of the gale made it hard for me to force my way towards the west, but I

succeeded at last in regaining the fort. To this, as to the other fort which I had passed, there was attached a cluster of huts, and I soon found myself surrounded by a group of villainous, gloomy-looking fellows. It was sorry work for me to swagger and look big at a time when I felt so particularly small on account of my tumble and my lost dromedary, but there was no help for it; I had no Dthmetri now to "strike terror" for me. I knew hardly one word of Arabic, but somehow or other I contrived to announce it as my absolute will and pleasure that these fellows should find me the means of gaining Suez. They acceded, and having a donkey, they saddled it for me, and appointed one of their number to attend me on foot.

13. I afterwards found that these fellows were not Arabs, but Algerine refugees, and that they bore the character of being sad scoundrels. They justified this imputation to some extent on the following day. They allowed Mysseri with my baggage and the camels to pass unmolested, but an Arab lad belonging to the party happened to lag a little way in the rear, and him (if they were not maligned) these rascals stripped and robbed. Low indeed is the state of bandit morality, when men will allow the sleek traveller with well-laden camels to pass in quiet, reserving their spirit of enterprise for a tattered turban of a miserable boy.

14. I reached Suez at last. The British Agent, though roused from his midnight sleep, received me in his home with the utmost kindness and hospitality. O how delightful it was to lie on fair sheets, and to dally with sleep, and to wake, and to sleep, and to wake once more, for the sake of sleeping again!

QUESTIONS AND EXERCISES.

1. How did Kinglake come to be separated from his companions so as to be "lost in the desert"?
2. What was the worst trouble suffered by him when he was "lost in the desert"? How did he manage to save himself?
3. Who are the Bedouins? Write a brief account of them.
4. What "unlucky misfortune" befell Kinglake a short distance from Suez?
5. Explain the following sentences as clearly as you can:—
 - (a) It was not, I confess, without a sensation of awe..... launched. (Para. 3).
 - (b) Hitherto in all my wandering.....did. (Para. 3).
 - (c) Both of the Bedouins stood fast.....them. (Para. 4).
 - (d) To see for the first time a coat.....east. (Para. 4).
 - (e) The character of the country became changed..... sea! (Para. 8).
 - (f) It might well claim my earnest gaze..... religion. (Para. 9).
 - (g) I pushed forward as eagerly.....police. (Para. 9).
 - (h) The notion of my being able to get up... .. hurt. (Para. 12).
 - (i) It was sorry work for me to swagger ..me. (Para. 12).
 - (j) Low indeed is the state of bandit morality..... boy. (Para. 13).
6. Give the meaning of the following words and phrases carefully:—

By way of humouring my patience; Line of march; Push on; The point for which I was bound; Vacant round of the horizon; Arid waste; Gave tone and zest to the exultation with which I felt myself launched; Dragomans; Dromedary; Fur pelisse; Relax my pace; Mute horror; Apparition; Semblance of a white human face; Ghastly figure; Demoniacal smile; Restless and puzzled expression of countenance; Features all fixed and rigid; Still glassy eyes; Get decomposed from their state of petrification; Darting away; Without pause or remission of pace; Press forward; My fate was a little uncertain; Pathless sands; By whose life and strength I held my own; Clammy and glutinous kind of foam; Piteous sobs; In

the tones of human misery ; Calcined rocks ; Interrupted my progress ; Baffled my doubtful road ; Thalatta ; Great Jewish migration ; Fires of my throat ; The most fickle and uncertain of the elements ; Fitfully and in squalls ; Leeward ; Felt the pressure of the blast ; Sped me on my way ; Riding down the wind ; Perched rather than seated ; Veered from her onward course ; Toppled over ; Head-foremost ; My crown came whang against the ground ; Thickly wadded head-gear ; Stood me in good part ; Too paradoxical to be acted upon ; Sorry work ; Swagger and look big ; Felt particularly small ; Strike terror ; Absolute will and pleasure ; Bore the character of being sad scoundrels ; Justified this imputation ; Lag in the rear ; Maligned ; Bandit morality ; Sleek traveller ; Spirit of enterprise ; To dally with sleep.

7. Parse the italicised words in the following :—

- (a) ...upon the chance of *seeing* my people *come up*.
- (b) The worst of *it* was that I had no provisions.
- (c) I pushed forward as rapidly *as possible* towards Suez.
- (d) I was *all* alone.
- (e) I had.....a brace of pistols, but no bread, and *worst* of all, no *water* ; for *that* I must ride—and *ride* I did.
- (f) I steered my dromedary *close up alongside* of the mounted Bedouin.
- (g) I drank a deep *draught* from their water-flask.
- (h) It was distant, the *sea*, but I felt my own strength...
- (i) Suez, I *found*, was still three *hours* distant.
- (j) *It* now blew a violent gale.
- (k) *On* I went, still *riding* down the wind, but at last an unlucky misfortune befell me—a misfortune so absurd.....
- (l) I toppled *over*, *headforemost*, and my crown came *whang* against the ground.
- (m) My head-gear now stood *me* in good part
- (n) I began to work my *way back*.
- (o) To this, *as to* the other fort which I had passed, there was attached a cluster of huts.
- (p) In a short time I was receiving the hospitality of the inhabitants, a *score* or so of people who sat *grouped* upon the sands.

8. Analyse in tabular form :—

- (1) I had now learned that I could not rely.....
Red Sea. (Para. 2).
- (2) It was not, I confess, without a sensation of awe.....
launched. (Para. 3).
- (3) Without pause or remission of pace
uncertain. (Para. 5).
- (4) The character of the country became changed.....
sea! (Para. 8).
- (5) From this very ridge.....drink. (Para. 9).
- (6) For some hours the wind had been freshening.....
route. (Para. 10).
- (7) I had nothing to do therefore...deviated. (Para. 10).
- (8) It happened that my dromedary...ground. (Para. 12).

SECTION V.
SCIENTIFIC AND TECHNICAL..

I.

BUFFON'S NATURAL HISTORY.

EFFECTS OF RAIN : MARSHES, SUBTERRANEAN
WOOD, AND WATERS.

GEORGES LOUIS LECLERC, COMTE DE BUFFON.

(1707—1788).

[Buffon's "Natural History", from which the following is an extract, is one of the famous books of the world. The most complete edition is in 36 volumes, and these were published between the years 1749 and 1788. Although now obsolete, and of small scientific value, it had an extraordinary popularity, and was the means of diffusing a taste for the study of nature throughout Europe. The author received several high honours for his work, being elevated to the rank of Comte de Buffon by Louis XV., and treated with great distinction by Louis XVI].

1. It has already been remarked that rains, and the currents of water which they produce, continually detach, from the summits and sides of mountains, earth, gravel, &c., and carry them down to the plains ; and that the rivers transport part of them to the sea. The plains, therefore, by fresh accumulations of matter, are perpetually rising higher ; and the mountains, for the same reason, are constantly diminishing both in size and elevation. Of the sinking of mountains, Joseph Blancanus relates several facts which were publicly known in his time. The steeple of the village of Craich, in the county of Derby, was not visible, in 1572, from a certain mountain, on account of a higher mountain which intervened ; but eighty or one hundred years afterwards, not only the steeple, but likewise part of the church, were visible from the same station. Dr. Plot gives a similar example of a mountain between Sibbertoft and Ashby, in the county of Northampton. Sand, earth, gravel, and small stones are not only carried down by the rains, but they

sometimes undermine and drive before them large rocks, which considerably diminish the height of mountains. In general, the rocks are pointed and perpendicular in proportion to the height and steepness of the mountains. The rocks in high mountains are very straight and naked. The large fragments which appear in the valleys have been detached by the operation of water and of frosts. Thus sand and earth are not the only substances detached from mountains by the rains ; they attack the hardest rocks, and carry down large fragments of them into the plains. At Nant-phrancon, in 1685, a part of a large rock, which was supported on a narrow base, being undermined by the waters, fell, and split into a number of fragments, the largest of which made deep trenches in the plain, crossed a small river, and stopped on the other side. To similar accidents we must ascribe the origin of all those large stones which are found in valleys adjacent to mountains. This phenomenon, as formerly remarked, is more common in countries where the mountains are composed of sand and freestone than in those the mountains of which consist of clay and marble, because sand is a less solid basis than clay.

2. To give an idea of the quantity of earth detached from mountains by the rains, we shall quote a passage on this subject from Dr. Plot's " Natural History of Stafford ". He remarks that a great number of coins, struck in the reign of Edward IV., *i.e.*, two hundred years ago, were found buried eighteen feet below the surface ; hence he concludes that the earth, which is marshy where the coins were found, augments about a foot in eleven years, or an inch and a twelfth each year. A similar observation may be made on trees buried seventeen feet below the surface, under which were found medals of Julius Cæsar. Thus the soil of the plains is considerably augmented and elevated by the matters washed down from the mountains.

3. The rupture of caverns and the action of subterranean fires are the chief causes of the great revolutions which happen in the earth, but they are often produced by smaller causes. The filtration of the water, by diluting the clay upon which almost all calcareous mountains rest, has frequently made those mountains incline and tumble down.

4. There is not a castle or fortress, situated upon heights, which might not be easily tumbled into the plain by a simple cut of ten or twelve feet deep and some fathoms wide. This cut should be made at a small distance from the last wall, and upon that side where the declivity is greatest. This method, of which the ancients never dreamed, would have saved them the operation of battering-rams and other engines of war, and even at present might be employed, in many cases, with advantage. I am convinced by my eyes that, when these walls slipped, if the cut made for rebuilding them had not been speedily filled with strong mason work, the ancient walls and the two towers that have subsisted in good condition 900 years, and one of which is 125 feet high, would have tumbled into the valley, along with the rocks, upon which they are founded. As most of our hills composed of calcareous stones rest upon a clay base, the first strata of which are always more or less moistened with the waters that filtrate through the crevices of the rocks, it appears to be certain that, by exposing these moistened beds to the air by a cut, the whole mass of rocks and earth resting upon the clay would slip, and in a few days tumble into the cut, especially during wet weather. This mode of dismantling a fortress is more simple than any hitherto invented; and experience has convinced me that its success is certain.

5. The sand, gravel, and earth carried down from the mountains into the plains form beds which ought not to be confounded

with the original strata of the globe. To the former belong the beds of tufa, of soft stone, and of sand and gravel which have been rounded by the operation of water. To these may be added those beds of stone which have been formed by a species of incrustation, none of which derive their origin from the motion or sediments of the sea. In these strata of tufa and of soft imperfect stones, we find a number of different vegetables, leaves of trees, land or river shells, and small terrestrial animals, but never sea shells, or other productions of the ocean. This circumstance, joined to their want of solidity, evidently proves that these strata have been superinduced upon the dry surface of the earth, and that they are more recent than those of marble and other stones, which contain seashells, and have been originally formed by the waters of the sea. Tufa and other new stones appear to be hard and solid when first dug out of the earth ; but they soon dissolve after being exposed to the operation of the weather. Their substance is so different from that of true stone that, when broken down in order to make sand of them, they change into a kind of dirty earth. The stalactites and other stony concretions, which M. Tournefort apprehended to be marbles that had vegetated, are not genuine stones. We have already shown that the formation of tufa is not ancient, and that it is not entitled to be ranked with stones. Tufa is an imperfect substance, differing from stone or earth, but deriving its origin from both by the intervention of rain water, in the same manner as incrustations are formed by the waters of certain springs. Thus the strata of these substances are not ancient, nor have they, like the other species, been formed by sediments from the waters of the ocean. The strata of turf are also recent, and have been produced by successive accumulations of half-corrupted trees and other vegetables, which owe their preservation to a bituminous earth. No production of the sea ever

appears in any of these new strata. But, on the contrary, we find in them many vegetables, the bones of land animals, and land and river shells. In the meadows near Ashly, in the county of Northampton, for example, they find, several feet below the surface, snail shells, plants, herbs, and several species of river shells well preserved ; but not a single seashell appears. All these new strata have been formed by the waters on the surface changing their channels, and diffusing themselves on all sides. Part of these waters penetrate the earth, and run along the fissures of rocks and stones. The reason why water is so seldom found in high countries, or on the tops of hills, is because high grounds are generally composed of stones and rocks. To find water, therefore, we must cut through the rocks till we arrive at clay or firm earth. But when the thickness of the rock is great, as in high mountains, where the rocks are often 1000 feet high, it is impossible to pierce them to their base ; and consequently it is impossible to find water in such situations. There are even extensive countries that afford no water, as in Arabia Petrea, which is a desert where no rains fall, where the surface of the earth is covered with burning sands, where there is hardly the appearance of any soil, and where nothing but a few sickly plants are produced. In this miserable country, wells are so rare that travellers enumerate only five between Cairo and Mount Sinai, and the water they contain is bitter and saltish.

6. When the superficial waters can find no outlets or channels, they form marshes and fens. The most celebrated fens in Europe are those of Russia, at the source of the Tanais ; and those of Savolaxia and Enasak, in Finland : there are also considerable marshes in Holland, Westphalia and other countries. In Asia there are the marshes of the Euphrates, of Tartary, and of the Paulus Meotis. However, marshes are less frequent in Asia

and Africa than in Europe. But the whole plains of America may be regarded as one continued marsh, which is a greater proof of the modernness of this country, and of the scarcity of its inhabitants, than of their want of industry.

7. There are extensive fens in England, particularly in Lincolnshire, near the sea, which has lost a great quantity of land on one side, and gained as much on the other. In the ancient soil, many trees are found buried under the new earth, which has been transported and deposited by the water; the same phenomenon is common in the marshes of Scotland. Near Bruges, in Flanders, in digging to the depth of forty or fifty feet, a vast number of trees were found as close to each other as they are in a forest. Their trunks, branches, and leaves were so well preserved that their different species could be easily distinguished. About 500 years ago the earth where these trees were found was covered with the sea, and before this time we have neither record nor tradition of its existence. It must, however, have been dry land when the trees grew upon it. Thus the land that, in some remote period, was firm and covered with wood, has been overwhelmed with the waters of the sea, which in the course of time have deposited forty or fifty feet of earth upon the ancient surface, and then retired. A number of subterranean trees was likewise discovered at Youle, in Yorkshire, near the river Humber. Some of them are so large as to be of use in building; and it is affirmed that they are as durable as oak. The country people cut them into long thin slices, and sell them in the neighbouring villages, where the inhabitants employ them for lighting their pipes. All these trees appear to be broken, and the trunks are separated from the roots, as if they had been thrown down by a hurricane or an inundation. The wood appears to be fir, it has the same smell when burnt, and makes the same kind of charcoal. In the Isle of Man,

there is a marsh called Curragh, about six miles long and three broad, where subterraneous fir trees are found, and though eighteen or twenty feet below the surface, they stand firm on their roots. These trees are common in the marshes and bogs of Somerset, Chester, Lancashire, and Stafford. In some places there are subterraneous trees which have been cut, sawed, and squared by the hands of men ; and even axes and other implements are often found near them. Between Birmingham and Bromley, in the county of Lincoln, there are hills of a fine light sand, which is blöwn about by the winds, and transported by the rains, leaving bare the roots of large firs, in which the impressions of the axe are still exceedingly apparent. These hills have unquestionably been formed, like downs, by successive accumulations of sand transported by the motions of the sea. Subterraneous trees are also frequent in the marshes of Holland, Friesland, and near Groningen, which abound in turfs.

8. In the jurisdiction of Bergues-Saint-Winock, Turnes, and Bourbourgh, we find turf at three or four feet below the surface. These beds of turf are generally two feet thick, and are composed of corrupted wood, of entire trees with their branches and leaves, and particularly of filberts, which are known by their nuts, and the whole is interlaced with reeds and the roots of plants.

9. What is the origin of these beds of turf which extend from Bruges through the whole flat country of Flanders as far as the river Aa? In remote ages, when Flanders was only a vast forest, a sudden inundation of the sea must have deluged the whole country, and in retiring, deposited all the trees, wood, and twigs which it had eradicated and destroyed in this lowest territory of Flanders ; and this event must have happened in the month of August or September, because we still find the leaves of trees, as well as nuts, on the filberts. This inundation must have taken

place long before that province was conquered by Julius Cæsar, since no mention is made of it in the writings of the ancients.

10. In the bowels of the earth we sometimes find vegetables in a different state from that of common turf. For example, in Mount Ganelon, near Compiègne, we find, on one side of the mountain, quarries of fine stones and fossil oysters, and on the other side, we meet with a bed of the leaves of all kinds of trees and also reeds, the whole blended together and inclosed in mud. When these leaves are stirred, we perceive the same musty odour which we feel on the margin of the sea ; and these leaves preserve their odour during several years. Besides, the leaves are not destroyed ; for we can easily distinguish their species ; they are only dry, and slightly united to each other by the mud.

QUESTIONS AND EXERCISES.

1. Describe briefly in your own words what is here said to be the effects of rain in detaching earth, gravel, &c. from the summits and slopes of mountains.

2. Can you mention any instance of a mountain sinking ?

3. How do you account for the presence of those large stones which are found in valleys adjacent to mountains ? In what countries are such stones common ?

4. At what rate does the earth, in marshy places, rise every year ?

5. What reasons are there to conclude that the beds of tufa, soft stone, and sand and gravel, found below the surface of the earth, are not part of the original strata of the globe ?

6. What is " tufa " ? In what respects does it differ from stone or earth ?

7. Why is it that water is seldom found in high countries ? Name some countries that afford little or no water.

8. How are marshes and fens formed ? In what part of the world are the most celebrated fens found ?

9. In what parts of Europe do we find subterraneous trees ? How did these trees come to be there ?

10. What is the origin of the beds of turf found below the surface of the earth, in some parts of Flanders?

11. Explain the following words and phrases as clearly as you can :—

Fresh accumulations of matter; Sand is a less solid basis than clay; Subterranean fires; Great revolutions which happen in the earth; Filtration; Calcareous; Declivity; Of which the ancients never dreamed; Battering-rams; Engines of war; Strong mason work; Original strata of the globe; Tufa; Incrustation; Terrestrial animals; Superinduced; Exposed to the operation of the weather; Stalactites; Strong concretions; Bituminous; Fissures; We have neither record nor tradition of its existence; Overwhelmed with the waters of the sea; Hurricane; Inundation; Filberts; Interlaced; Eradicated; Bowels of the earth; Fossil oysters; Musty odour.

12. Parse the italicised words in the following :—

(a) Of the *sinking* of mountains, J. Blancanus relates several facts.

(b) *To give* an idea of the quality of earth detached from mountains by the rains, we shall quote a passage...

(c) The filtration of the water has frequently made those mountains *incline* and *tumble down*.

(d) There are extensive fens in England, *particularly* in Lincolnshire.

(e) In the Isle of Man there is a marsh about six miles *long* and three *broad*.

(f) They *still* stand *firm* on their roots.

(g) This inundation must have taken place *long before* that province was conquered by Cæsar, *since* no mention is made of it in the *writings* of the ancients.

(h) We meet with a bed of the leaves of all kinds of trees and also *reeds*, the *whole* blended together and *inclosed* in mud.

13. Analyse in tabular form :—

(1) This phenomenon, as formerly remarked,..... clay. (Para. 1).

(2) I am convinced by my eyes.....founded. (Para. 4).

(3) As most of our hills composed of calcareous stones..... weather. (Para. 4).

2.

THE DESCENT OF MAN.

CHARLES DARWIN.

(1809—1882.)

[Darwin's "Descent of man" is one of the epoch-making works of the world's literature. In it he proves that the human race is descended from a hairy, four-handed animal related to the progenitors of the orang-utang, chimpanzee, and gorilla. This is what is known as the "Darwinian Theory," of which everybody has heard. In the following extract we shall hear Darwin speaking of his own famous theory, and of the facts on which that theory is based. The language has been slightly modified to suit the attainments of those for whom this piece is meant].

1. The main conclusion here arrived at, and now held by many naturalists who are well competent to form a sound judgment, is that man is descended from some less highly organised form. The grounds upon which this conclusion rests will never be shaken, for the close similarity between man and the lower animals in embryonic development, as well as in innumerable points of structure and constitution, both of high and of the most trifling importance, are facts which cannot be disputed. They have long been known, but until recently they told us nothing with respect to the origin of man. Now when viewed by the light of our knowledge of the whole organic world, their meaning is unmistakable. He who is not content to look, like a savage, at the phenomena of nature as disconnected, cannot any longer believe that man is the work of a separate act of creation. He will be forced to admit that the close resemblance of the embryo of man to that, for instance, of a dog—the construction of his skull, limbs, and whole frame on the same plan with that of other mammals, independently of the uses to which the

parts may be put—the occasional reappearance of various structures, for instance of several muscles, which man does not normally possess, but which are common to the *Quadrumana*—and a crowd of analogous facts—all point in the plainest manner to the conclusion that man is the co-descendant with other mammals of a common progenitor.

2. We have seen that man incessantly presents individual differences in all parts of his body and in his mental faculties. These differences or variations seem to be induced by the same general causes, and to obey the same laws as with the lower animals. In both cases similar laws of inheritance prevail. Man tends to increase at a greater rate than his means of subsistence ; consequently he is occasionally subjected to a severe struggle for existence, and natural selection will have effected whatever lies within its scope. The inherited effects of a long-continued use or disuse of parts will have done much in the same direction with natural selection. Something may also be attributed to the direct and definite action of the surrounding conditions of life, such as abundant food, heat, or moisture.

3. No doubt man, as well as every other animal, presents structures which seem to our limited knowledge not to be now of any service to him, nor to have been so formerly. Such structures cannot be accounted for by any form of selection, or by the inherited effects of the use and disuse of parts. We know, however, that many strange and strongly marked peculiarities of structure occasionally appear in our domesticated productions, and if their unknown causes were to act more uniformly, they would probably become common to all the individuals of the species. We may hope hereafter to understand something about the causes of such occasional modifications, especially through the study of monstrosities. In general we can only say that the

cause of each slight variation and of each monstrosity lies much more in the constitution of the organism than in the nature of the surrounding conditions, though new and changed conditions certainly play an important part in exciting organic changes of many kinds.

4. Through the means just specified, aided perhaps by others as yet undiscovered, man has been raised to his present state. But since he attained to the rank of manhood, he has diverged into distinct races, or, as they may be more fitly called, sub-species. Some of these, such as the Negro and European, are so distinct that, if specimens had been brought to a naturalist without any further information, they would undoubtedly have been considered by him as good and true species. Nevertheless all the races agree in so many unimportant details of structure and in so many mental peculiarities, that these can be accounted for only by inheritance from a common progenitor; and a progenitor thus characterised would probably deserve to rank as man.

5. By considering the embryological structure of man—the homologies which he presents with the lower animals—the rudiments which he retains—and the reversions to which he is liable, we can partly recall in imagination the former condition of our early progenitors, and can approximately place them in their proper place in the zoological series. We thus learn that man is descended from a hairy, tailed quadruped, probably arboreal in its habits, and an inhabitant of the Old World. This creature, if its whole structure had been examined by a naturalist, would have been classed among the Quadrumana, as surely as the still more ancient progenitor of the Old and New World monkeys.

6. The high standard of our intellectual powers and moral disposition is the greatest difficulty which presents itself, after we have been driven to this conclusion on the origin of man. But

every one who admits the principle of evolution must see that the mental powers of the higher animals, which are the same in kind with those of man, though so different in degree, are capable of advancement. Thus the interval between the mental powers of one of the higher apes and of a fish, or between those of an ant and scale insect, is immense ; yet their development does not offer any special difficulty ; for, with our domesticated animals, the mental faculties are certainly variable, and the variations are inherited. No one doubts that they are of the utmost importance to animals in a state of nature. Therefore the conditions are favourable for their development through natural selection. The same conclusion may be extended to man ; the intellect must have been all-important to him, even at a very remote period, as enabling him to invent and use language, to make weapons, tools, traps, &c., whereby, with the aid of his social habits, he long ago became the most dominant of all living creatures.

7. A great stride in the development of the intellect will have followed, as soon as the half-art and half-instinct of language came into use ; for the continued use of language will have reached on the brain and produced an inherited effect ; and this again will have reached on the improvement of language. As Mr. Chauncey Wright has well remarked, the largeness of the brain in man, relatively to his body, compared with the lower animals, may be attributed in chief part to the early use of some simple form of language—that wonderful engine which affixes signs to all sorts of objects and qualities, and excites trains of thought that would never arise from the mere impression of the senses, or if they did arise could not be followed out. The higher intellectual powers of man, such as those of ratiocination, abstraction, self-consciousness, &c., probably follow from the continued improvement and exercise of the other mental faculties.

8. The development of the moral qualities is a more interesting problem. The foundation lies in the social instincts, including under this term the family ties. These instincts are highly complex, and in the case of lower animals give special tendencies toward definite actions; but the more important elements are love, and the distinct emotion of sympathy. Animals endowed with the social instincts take pleasure in one another's company, warn one another of danger, defend and aid one another in many ways. These instincts do not extend to all the individuals of the species, but only to those of the same community. As they are highly beneficial to the species, they have in all probability been acquired through natural selection.

9. A moral being is one who is capable of reflecting on his past actions and their motives—of approving of some and disapproving of others; and the fact that man is the one being who certainly deserves this designation, is the greatest of all distinctions between him and the lower animals. But I have endeavoured to show that the moral sense follows, firstly, from the enduring and ever-present nature of the social instincts; secondly, from man's appreciation of the approbation and disapprobation of his fellows; and thirdly, from the high activity of his mental faculties, with past impressions extremely vivid; and in these latter respects he differs from the lower animals. Owing to this condition of mind, man cannot avoid looking both backward and forward, and comparing past impressions. Hence after some temporary desire or passion has mastered his social instincts, he reflects and compares the now weakened impression of such past impulses with the ever-present social instincts; and he then feels that sense of dissatisfaction which all unsatisfied instincts leave behind them, he therefore resolves to act differently for the future—and this is conscience.

10. Social animals are impelled partly by a wish to aid the members of their community in a general manner, but more commonly to perform certain definite actions. Man is impelled by the same general wish to aid his fellows, but has few or no special instincts. He differs also from the lower animals in the power of expressing his desires by words, which thus become a guide to the aid required and bestowed. The motive to give aid is likewise much modified in man: it no longer consists solely of a blind instinctive impulse, but is much influenced by the praise or blame of his fellows. The appreciation and the bestowal of praise and blame both rest on sympathy; and this emotion is one of the most important elements of the social instincts. Sympathy, though gained as an instinct, is also much strengthened by exercise or habit. As all men desire their own happiness, praise or blame is bestowed on actions and motives, according as they lead to this end; and as happiness is an essential part of the general good, the greatest-happiness principle indirectly serves as a nearly safe standard of right and wrong. As the reasoning powers advance and experience is gained, the remoter effects of certain lines of conduct on the character of the individual, and on the general good, are perceived; and then the self-regarding virtues come within the scope of public opinion, and receive praise, and their opposites, blame. But with the less civilised nations reason often errs, and many bad customs and base superstitions come within the same scope, and are then esteemed as high virtues, and their breach as heavy crimes.

11. The moral faculties are generally and justly esteemed as of higher value than the intellectual powers. But we should bear in mind that the activity of the mind in vividly recalling past impressions is one of the fundamental, though secondary, bases of conscience. This affords the strongest argument for

educating and stimulating in all possible ways the intellectual faculties of every human being. No doubt a man with a torpid mind, if his social affections and sympathies are well developed, will be led to good actions, and may have a fairly sensitive conscience. But whatever renders the imagination more vivid, and strengthens the habit of recalling and comparing past impressions, will make the conscience more sensitive, and may even somewhat compensate for weak social affections and sympathies.

12. The moral nature of man has reached its present standard partly through the advancement of his reasoning powers, and consequently of a just public opinion, but especially from his sympathies having been rendered more tender and widely diffused through the effects of habit, example, instruction, and reflection. It is not improbable that after long practice virtuous tendencies may be inherited. With the more civilized races, the conviction of the existence of an all-seeing Deity has had a potent influence on the advance of morality. Ultimately man does not accept the praise or blame of his fellows as his sole guide, though few escape this influence, but his habitual convictions, controlled by reason, afford him the safest rule. His conscience then becomes the supreme judge and monitor. Nevertheless the first foundation or origin of the moral sense lies in the social instincts, including sympathy; and these instincts no doubt were primarily gained, as in the case of the lower animals, through natural selection.

13. The belief in God has often been advanced as not only the greatest but the most complete of all the distinctions between man and the lower animals. It is, however, impossible to maintain that this belief is innate or instinctive in man. On the other hand, a belief in all-pervading spiritual agencies seems to be universal, and apparently follows from a considerable advance in man's reason, and from a still greater advance of his faculties of imagina-

tion, curiosity, and wonder. I am aware that the assumed instinctive belief in God has been used by many persons as an argument for His existence. But this is a rash argument, as we should thus be compelled to believe in the existence of many cruel and malignant spirits, only a little more powerful than man; for the belief in them is far more general than in a beneficent Deity. The idea of a universal and beneficent Creator does not seem to arise in the mind of man, until he has been elevated by long-continued culture.

14. He who believes in the advancement of man from some low organised form will naturally ask, How does this bear on the belief in the immortality of the soul? The barbarous races of man, as Sir John Lubbock has shown, possess no clear belief of this kind; but arguments derived from the primeval beliefs of savages are of little or no avail. Few persons feel any anxiety from the impossibility of determining at what precise period in the development of the individual from the first trace of a minute germinal vesicle, man becomes an immortal being; and there is no greater cause for anxiety because the period cannot possibly be determined in the gradually ascending organic scale.

15. I am aware that the conclusions arrived at in this work will be denounced by some as highly irreligious; but he who denounces them is bound to show why it is more irreligious to explain the origin of man as a distinct species by descent from some lower form, through the laws of variation and natural selection, than to explain the birth of the individual through the laws of ordinary reproduction. The birth both of the species and of the individual are equally parts of that grand sequence of events which our minds refuse to accept as the result of blind chance. The understanding revolts at such a conclusion, whether or not

we are able to believe that every slight variation of structure—the union of each pair in marriage—the dissemination of each seed—and other such events, have all been ordained for some special purpose.

QUESTIONS AND EXERCISES.

1. On what grounds does Darwin arrive at the conclusion that man is descended from some lower animal?
2. What striking points of resemblance are there between man and the lower animals, with regard to the conditions of their life?
3. From what particular animal does Darwin say that man is descended?
4. If man is descended from, say, the ape, how is it that his intellectual powers and moral disposition are so infinitely superior to those of the ape?
5. What influence has the invention and use of language had on the development of the intellect of man?
6. What is the basis of the moral qualities? What do you understand by a "moral being"?
7. From what three sources is the moral sense of man derived? How does Darwin explain the origin of conscience?
8. How far may man be regarded as a social animal?
9. What, according to Darwin, is the strongest argument in favour of educating and stimulating the intellectual faculties of man?
10. In what ways has the moral nature of man reached its present high standard?
11. How far is the belief in God a correct point of distinction between man and the lower animals?
12. How does an Evolutionist explain the doctrine of the immortality of the soul?
13. How does Darwin defend himself against the charge that his theory is irreligious?
14. Explain the following sentences as clearly as you can :—
 - (a) He who is not content to look like a savage..... creation. (Para. 1).

- (b) Man tends to increase at a greater rate.....scope.
(Para. 2).
- (c) A great stride in the development of the intellect.....
language. (Para. 7).
- (d) Language is that wonderful engine which affixes signs
to all sorts.....out. (Para. 7).
- (e) Owing to this condition of mind, man cannot avoid.....
impressions. (Para. 9).
- (f) The motive to give aid is likewise.....fellows.
(Para. 10).
- (g) As all men desire their own happiness.....wrong.
(Para. 10).
- (h) But whatever renders the imagination more vivid.....
sympathies. (Para. 11).
- (i) His conscience then becomes the supreme judge and
monitor.
- (j) On the other hand, a belief in all-pervading spiritual
agencies.....wonder. (Para. 13)
- (k) The birth both of the species and of the individual.....
chance. (Para. 15).

15. Give the meaning of the following words and phrases as accurately as you can :—

Well competent to form a sound judgment ; Less highly organised form ; Will never be shaken ; Embryonic development ; Facts which cannot be disputed ; The whole organic world ; Quadrumana ; Means of subsistence ; Natural selection ; Monstrosities ; Play an important part ; Homologies ; Rudiments ; Reversions ; Place them in their proper place in the zoological series ; Arboreal ; Principle of Evolution ; A great stride ; Half-art and half-instinct of language ; Ratiocination ; Abstraction ; Social instincts ; Looking both backward and forward ; Blind instinctive impulse ; The greatest-happiness principle ; Standard of right and wrong ; Self-regarding virtues ; Come within the scope of public opinion ; With a torpid mind ; Supreme judge and monitor ; All-pervading spiritual agencies ; Beneficent Deity ; Gradually ascending organic scale ; Grand sequence of events ; Result of blind chance ; The understanding revolts at such a conclusion ; Ordained for some special purpose.

16. Parse the italicised words in the following :—

- (a) They have *long* been known. but until *recently*, they told us nothing.

- (b) He who is not content *to look* like savages at the phenomena of nature *as disconnected*, cannot any longer believe.
- (c) He will be forced to admit *that* the close resemblance of the embryo of man to *that*, for instance, of a dog ..
- (d) No *doubt*, man, as well *as* every other animal, presents structures which seem not *to be* now of any service to him.
- (e) Through the means just specified, *aided* perhaps by others *as yet undiscovered*, man has been raised to his present state
- (f) The intellect must have been all-important to him, *as enabling* him to *invent* and use language.
- (g) *As* Mr. Wright has well remarked, the largeness of the brain in man, *relatively* to his body, may be attributed.....
- (h) Praise or blame is bestowed on actions, *according as* they lead to this end.

17. Analyse in tabular form :—

- (1) He will be forced to admit.....progenitor.
(Para. 1).
 - (2) As Mr Chauncey Wright has well remarked.....
followed out. (Para. 7).
 - (3) As all men desire their own happiness.....wrong.
(Para. 10).
 - (4) Ultimately man does not accept.....rule.
(Para. 12).
 - (5) I am aware that the conclusionsreproduction.
(Para. 15).
-

3.

THE USES OF MOUNTAINS.

JOHN RUSKIN.

(1819—1900).

[John Ruskin, a celebrated English man of letters of the nineteenth century, was a painter by profession, and made his first name in the world of letters by the production of the first volume of his *Modern Painters*, which, though primarily designed to prove the superiority of modern landscape-painters, found a place in literature by the unequalled splendour of its style. His best known works are—*The Crown of Wild Olives*, a series of essays on work, traffic, war, and the future of England; *Sesame and Lilies*, lectures on good literature; *The Queen of the Air*, a study of some Greek myths; *Ethics of the Dust*, lectures on crystallisation; *The Eagle's Nest*, a study of the relation of natural science to art; and others].

1. It may not be altogether profitless to review briefly the nature of the three great offices which mountain ranges are appointed to fulfil, in order to preserve the health and increase the happiness of mankind.

2. Their first use, clearly, is to give motion to water. Every fountain and river, from the inch-deep streamlet that crosses the village lane in trembling clearness, to the massy and silent march of the everlasting multitude of waters in the Amazon or the Ganges, owes its play, and purity, and power, to the ordained elevations of the Earth. Gentle or steep, extended or abrupt, some determined slope of the Earth's surface is of course necessary, before any wave can so much as overtake one sedge of its pilgrimage.

3. How seldom do we enough consider, as we walk beside the margins of our pleasant brooks, how beautiful and wonderful is that ordinance, of which every blade of grass that waves in their clear water is a perpetual sign, that the dew and the rain

fallen on the face of the earth shall find no resting-place ; shall find, on the contrary, fixed channels traced for them from the ravines of the central crests down which they roar in sudden ranks of foam, to the dark hollows beneath the banks of lowland pasture round which they must circle slowly among the stems and beneath the leaves of the lilies.

4. Paths are prepared for them, by which, at some appointed rate of journey, they must evermore descend, sometimes slow and sometimes swift, but never pausing. The daily portion of the Earth they have to glide over is marked for them at each successive sunrise, the place which has known them knowing them no more ; the gateways guarding mountains are opened for them in cleft and chasm, none letting them in their pilgrimage ; and, from far off, the great heart of the Sea is calling them to itself.

5. Nor is this giving of motion to water to be considered as confined only to the surface of the Earth. A no less important function of the hills is in directing the flow of the fountains and springs from subterranean reservoirs. There is no miraculous springing up of water out of the ground at our feet, for every fountain and well is supplied from a reservoir among the hills, so placed as to involve some slight fall or pressure, enough to secure the constant flow of the stream. The facility given to us in most valleys, of reaching by excavation some point whence the water will rise to the surface of the ground in perennial flow, is entirely owing to the concave disposition of the beds of clay and rock raised from beneath the bosom of the valley into ranks of enclosing hills.

6. The second great use of mountains is to maintain a constant change in the currents and nature of the air. Such change would, of course, have been partly caused by differences in soils and vegetation, even if the Earth had been level, but to a far less

extent than it is now by the chains of hills. Exposing on one side their masses of rock to the full heat of the sun, increased by the angle at which the rays strike on the slope, and on the other casting a soft shadow for leagues over the plains at their feet, hills divide the Earth not only into districts, but into climates, and cause perpetual currents of air to traverse their passes, and ascend and descend their ravines, altering both the temperature and the nature of the air as it passes, in a thousand different ways.

7. They moisten the air with the spray of their waterfalls ; suck it down and beat it hither and thither in the pools of their torrents ; close it within clefts and caves, where the sunbeams never reach it till it is as cold as November mists ; then send it forth again to breathe softly across the slopes of velvet fields, or to be scorched among sunburnt shales and grassless crags. Then they draw it back in moaning swirls through clefts of ice, and up into dewy wreaths above the snow-fields ; pierce it with the strange electric darts and flashes of mountain fire ; and tossing it high in fantastic storm-cloud, as the dried grass is tossed by the mower, only suffer it to depart at last when chastened and pure, to refresh the faded air of the far-off plains.

8. The third great use of mountains is to cause perpetual change in the *soils* of the Earth. Without such provision the ground under cultivation would in a series of years become exhausted, and require to be upturned laboriously by the hand of man. But the elevations of the Earth's surface provide for it a perpetual renovation.

9. The higher mountains suffer their summits to be broken into fragments, and to be cut down in sheets of massy rock, full of every substance necessary for the nourishment of plants ; these fallen fragments are again broken by frost and ground by torrents into various conditions of sand and clay—materials

which are distributed perpetually by the streams farther from the mountain's base.

10. Every shower which swells the rivulets enables their waters to carry certain portions of earth into new positions, and exposes new banks of ground to be mined in their turn. That turbid foaming of the angry water, that tearing down of bank and rock along the flanks of its fury, are no disturbances of the kind course of Nature : they are beneficent operations of laws necessary to the existence of man and to the beauty of the Earth.

11. The process is continued more gently, but not less effectively, over all the surface of the lower undulating country ; and each filtering thread of summer rain which trickles through the short turf of the uplands is bearing its own appointed burden of earth, to be thrown down on some new natural garden in the dingles below.

12. It is not, in reality, a degrading, but a true, large, and ennobling view of the mountain ranges of the world, to compare them to heaps of fertile, and fresh earth laid up by a prudent gardener beside his garden-beds, whence, at intervals, he casts on them some scattering of new and virgin ground. That which we so often lament as a convulsion or destruction, is nothing else than the momentary shaking of the dust from the spade.

13. The winter floods, which inflict a temporary devastation, bear with them the elements of succeeding fertility : the fruitful field is covered with sand and shingle in momentary judgment but in enduring mercy ; and the great river which chokes its mouth with marsh, and tosses terror along its shore, is but scattering the seeds of the harvests of futurity, and preparing the seats of unborn generations.

QUESTIONS AND EXERCISES.

1. Name the three great offices which mountain ranges are appointed to fulfil.
2. Where do hills direct the flow of water besides on the surface of the Earth?
3. What is the source of supply for fountains and wells?
4. What is the effect of the concave disposition of beds of clay and rock?
5. Mention some of the changes which mountains produce on the air.
6. Describe the process of the formation of new soil.
7. To what does Ruskin compare mountains with regard to their use in the formation of new soil?
8. In what sense may floods and other convulsions of nature be regarded as a blessing?
9. Explain the following sentences as clearly as you can, fully explaining every figure of speech in a separate note :—
 - (a) Every fountain and river, from the inch-deep... Earth. (Para. 2).
 - (b) How seldom do we enough consider.....lilies. (Para. 3).
 - (c) The daily portion of the Earth..... itself. (Para. 4).
 - (d) Exposing on one side their masses.....ways. (Para. 6).
 - (e) Then they draw it back.....plains. (Para. 7).
 - (f) That turbid foaming of the angry water.....Earth. (Para. 10).
 - (g) It is not, in reality, a degrading ground (Para. 12).
 - (h) That which we so often lament..... , ...spade. (Para. 12).
 - (i) The winter floods.....generations. (Para. 13).
10. Give the meaning of the following words and phrases :—
 Inch-deep streamlet ; In trembling clearness ; Everlasting multitude of waters ; Ordained elevations of the Earth ; Ordinance ;

Sudden ranks of foam ; Banks of lowland pasture ; At each successive sunrise ; Gateways of guarding mountains ; Cleft and chasm ; The great heart of the sea ; Subterranean reservoirs ; Miraculous springing up of water out of the ground at our feet ; Perennial flow ; Concave disposition ; Ranks of enclosing hills ; Velvet fields ; Sunburnt shales and grassless crags ; Moaning swirls ; Dewy wreaths ; Strange electric darts and flashes of mountain fire ; Tossing it high in fantastic storm-cloud ; Perpetual renovation ; Sheets of massy rock ; Turbid foaming of the angry water ; Flanks of its fury ; Kind course of Nature ; Beneficent operations ; Lower undulating country ; Filtering thread of summer rain ; Dingles ; Virgin ground ; Convulsion ; Momentary shaking of the dust from the spade ; Bear with them the elements of succeeding fertility ; In momentary judgment but in enduring mercy ; Tosses terror along its shore ; Unborn generations.

11. Parse the italicised words in the following :—

- (a) Their first use, *clearly*, is to give motion to water.
- (b) *Gentle* or *steep*, *extended* or *abrupt*, some slope is necessary before any wave can *so much as* overtake one sedge in its pilgrimage.
- (c) The daily portion of the Earth they have to glide *over* is marked for them, the *place* which has known them knowing them no more ; *none* letting them in their pilgrimage.
- (d) Nor is this *giving* of motion to water *to be considered as* confined only to the surface.
- (e) There is no miraculous *springing up* of water, for every fountain is supplied from a reservoir in the hills ; *so placed as to involve* some slight fall or pressure, *enough to secure* the constant flow of the stream.
- (f) *Exposing* on one side..... *casting* a soft shadow.....
(Para. 6).
- (g) Then send it forth again *to breathe* softly across the slopes.
- (h) These fragments are again broken and ground into various conditions of sand and clay—*materials* which are distributed.....
- (i) Rain which trickles through the turf is bearing down its own appointed burden of earth, *to be thrown* down on some new natural garden in the dingles *below*.

- (j) It is not a degrading view of mountains *to compare* them to heaps.....
- (k)in momentary judgment but in *enduring* mercy.
- (l) The river is *but* scattering the seeds.....
- (m) Beds of clay and rock raised *from beneath* the bosom of the valley.
12. Analyse in tabular form :—
- (1) How seldom do we enough considerlilies.
(Para. 3).
- (2) They moisten the aircragg.
(Para. 7).

4.

THE NATURE OF BLOOD.

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1. The whole history of our daily life is shortly this. The food we eat becomes blood, the blood is carried all over the body, round and round in the torrent of the circulation; as it sweeps past them, or rather through them, the muscle, the brain, the nerve, the skin pick out new food for their work and give back the things they have used or no longer want. As they all have different works, some use up what others have thrown away. There are, besides, scavengers and cleaners to pick up things no longer wanted anywhere and to throw them out of the body. Thus the blood is kept pure as well as fresh. Through the blood thus ever brought to them, each part does its work: the muscle contracts, the brain feels and wills, the nerves carry the feeling and the willing, and the other organs of the body do their work too, and thus the whole body is kept alive and well.

2. What then is this blood which does so much? Did you ever look through a good microscope at the thin transparent web

of a frog's foot, and watch the red blood coursing along its narrow channels? There you will see a network of delicate passages far finer than any of your own hairs, and through those passages a tumbling crowd of tiny oval yellow globules hurrying and jostling along. Some of the passages are wider than others, and through some of the wider ones you will see a thick stream of globules rushing onwards towards the smaller channels, and spreading out among them. The globules which you see are floating in a fluid so clear that you cannot see it. Some of the smaller channels are so narrow that only one globule or *corpuscle*, as it is called, can pass through at a time, and very frequently you may see them passing in single file. Watching them as they glide along these narrow paths, you will note that at last they tumble again into wider passages, somewhat like those from which they came, except that the stream runs away from, instead of towards, the narrow channels; and in the stream the corpuscle you are watching shoots out of sight. The finest passages are called *capillaries*; they are guarded by delicate walls which you can hardly see; they seem to you passages only, and how fine and small they are will come home to you when you recollect that all you are looking at is going on in the depths of a skin which is so thin that perhaps you would be inclined to say it has no thickness at all.

3. The larger channels which are bringing the blood down to the capillaries are the ends of vessels like those which in the rabbit you learnt to call arteries, and the other larger channels through which the blood is rushing away from the capillaries are the beginnings of veins.

4. When you have watched this frog's foot for some little time, turn away and reflect that in almost every part of your own body, in every square inch, in almost every square line, something very similar might be seen, could the microscope be brought to

bear upon it, only the corpuscles are smaller and round, the capillaries narrower and for the most part more thick-set, and the race a swifter one. In the muscle of the arm, for instance, each of the soft long fibres of which the muscle is composed is wrapped round with a close network of these tiny capillaries, through which, as long as life lasts, for ever rushes a swift stream of blood, reddened by countless numbers of tiny corpuscles.

5. In every part of your flesh, in your brain and spinal cord, in your skin, your bones, your lungs, in all organs and in nearly every part of your body, there is the same hurrying rush, through narrow tubes, of red corpuscles and of the clear fluid in which these swim.

6. If you prick your finger it bleeds. Almost any part of your body would bleed were you to prick it. So thick-set are the little blood vessels, that wherever you thrust a needle, be it as fine a needle as you please, you will be sure to pierce and tear some little blood channel, either artery, or capillary, or vein, and out will come the ruddy drop.

7. What is blood? It is a fluid; it runs about like water: yet it is thicker than water, thicker for two reasons. In the first place, water, that is pure water, is all one substance. If you were to look at it with ever so powerful a microscope, you would see nothing in it. It is exceedingly transparent—you can see very well through a very great thickness of clean water. But if you were to try and look through even a very thin sheet of blood spread out between two glass plates, you would find that you could see very little; blood is very opaque. If again you examine a drop of your blood with a microscope, what do you see? A number of little round bodies, the blood-discs or blood corpuscles. If you look carefully you will notice that most of them are round; but every now and then you see some that are not round or

spherical like a ball, but circular and dimpled in the middle. When you see one by itself it looks a little yellow in colour, that is all : but when you see them in a lump, the lump is clearly red. Remember how small they are : three thousand of them put flat in a line, edge to edge, like a row of draughts, would just about stretch across one inch. All the redness there is in blood belongs to them. When you see one of them, you see so little of the redness that it seems yellow. If you were to put a drop of blood into a tumbler of water, the water would not be stained red, but only just turned of a yellowish tint, so little redness would be given to it by the drop of blood. In the same way a very thin slice of currant jelly would look yellowish, not red.

8. These red corpuscles are not hard solid things, but delicate and soft, very tender, very easily broken to pieces, more like the tiniest lumps of red jelly than anything else, and yet made so as to bear all the squeezing which they get as they are driven round and round the body.

9. Besides these red corpuscles, you may see, if you look attentively, other little bodies, just a little bigger than the red corpuscles, not coloured at all, and not circular and flat, but quite round like a ball. That is to say, these are very often quite round, only they have a curious trick of changing their form. These are called *white corpuscles*, and you will see them continually changing their shape when you watch a drop of blood under the microscope.

10. Besides these red and white corpuscles there is nothing else very important in the blood that you can see with the microscope ; but their being in the blood is only one reason why blood is thicker than water.

11. Did you ever see a sheep killed ? If so, you would be sure to notice that the blood ran quite fluid from the blood-vessels

in the neck, ran and was spilt like so much water—but that very soon the blood caught in the pail or spilt on the stones became quite solid, so that you could pick it up in lumps. Whenever blood is shed from the living body, within a short time it becomes solid. This becoming solid is called the *clotting* or *coagulation* of the blood.

12. What makes it clot? Suppose while the blood was running from the sheep's neck into the butcher's pail, and while it was still quite fluid, you were to take a bunch of twigs and keep slowly stirring the blood round and round in the pail. You would naturally expect that the blood would soon begin to clot, would get thicker and thicker and more and more difficult to stir. But it does not; and if you keep on stirring long enough you will find that it never clots at all. By continually stirring it you will prevent its clotting. Now take out your bundle of twigs you will find it covered all over with a thick reddish mass of some soft sticky substance; and if you pump on the red mass you will be able to wash away all its red colour, and will have nothing left but a quantity of white, soft, sticky, stringy material, all entangled and matted together among the twigs of your bundle. This stringy material is in reality made up of a number of fine, delicate, soft, elastic threads or fibres, and is called *fibrin*. You see, by stirring, or, as it is frequently called, whipping the blood with the bundle of twigs, you have taken the fibrin out of the blood, and so, prevented its clotting.

13. If you were to take one of the clotted lumps of blood that were spilt on the ground, or a bit of the clot from a pail in which the blood had not been whipped, and wash it long enough, you would find at last that all the colour went away from the lump, and you had nothing left but a small quantity of white

stringy substance. This white stringy substance is fibrin—exactly the same thing you got on your bundle of twigs.

14. If the blood is carefully caught in a pail, and afterwards not disturbed at all, it clots into a solid mass. The whole of the blood seems to have changed into a complete jelly; and if you turn it out of the pail, as you may do, it keeps its shape, and gives you quite a mould of the pail, a great trembling red jelly just the shape of the inside of the pail.

15. But if you were to leave the blood in the pail for a few hours or for a day, you would find, instead of the large jelly quite filling the pail, a smaller but firmer jelly covered by or floating in a colourless or very pale yellow liquid. This smaller, firmer jelly, which in the course of a day or so would get still firmer and smaller, would in fact go on shrinking in size. you may still call the *clot*: the clear fluid in which it is floating is called *serum*.

16. What has taken place is as follows. Soon after blood is shed there is found in it a something which was not present in it before. This something, which we call fibrin, starts as a multitude of fine tender threads which run in all directions through the mass of blood, forming a close network everywhere. So the blood is shut up in an immense number of little chambers, formed by the meshes of the fibrin; and it is this which makes it seem a jelly. But each thread of fibrin, as soon as it is formed, begins to shrink, and the blood in each of these little chambers is squeezed by the shrinking of its walls of fibrin, and tries to make its way out. The corpuscles get caught in the meshes, but all the rest of the blood passes between the threads and comes out on the top and sides of the pail. And this goes on until you have left in the clot very little besides corpuscles entangled in a network of fibrin. and all the rest of the blood has been squeezed

outside the clot, and is then called *serum*. Serum then is blood out of which the corpuscles have been strained by the process of clotting.

17. Now I daresay you are ready to ask the question, if blood clots so readily when it is shed, why does it not clot inside the body? Why is our blood ever fluid? This is rather a difficult question to answer. When blood is shed from the warm body it soon gets cool. But it does not clot and become solid because it gets cool, as ordinary jelly does. If you keep it from getting cool it clots all the same, in fact quicker, and if kept cold enough will not clot at all. Nor does it clot when shed, because it has become still, and is no longer rushing round through the blood-vessels. Nor is it because it is exposed to the air. Perhaps we do not know exactly why it is. All I will say at present is that as long as the blood is in the body there is something at work to keep it from clotting. It does clot sometimes in the body, and blood-vessels get plugged with the clots: but that constitutes a very dangerous disease.

18. Well, blood is thicker than water because it contains solid corpuscles and fibrin. But even the serum, *i.e.*, blood out of which both fibrin and corpuscles have been taken, is thicker than water.

19. You know that if you were to take a basinful of pure water and boil it, it would boil away to nothing. It would all go off in steam. But if you were to try to boil a basinful of serum, you will find several curious things happen.

20. In the first place, you would not be able to boil it at all. Before you got it as hot as boiling water, your serum, which before seemed quite as liquid as water, only feeling a little sticky if you put your finger in it, would all become quite solid. You know the difference between a raw and a boiled egg. The white

of the raw egg, though very sticky and ropy, or viscid, as it is called, is still liquid : you will find it hard work if you try to cut it with a knife. The white of the hard boiled egg, on the other hand, is quite solid, and you can cut it into ever so thin slices. It has been "set" by boiling. Well, the serum of blood is in this respect very like white of egg. In fact they both contain the same substance, called *albumin*, which has this property of "setting", or becoming solid when heated nearly to boiling-point. Both the serum of blood and white of egg, even when set, are wet, *i.e.*, contain a great deal of water. You may dry them in the proper manner into a transparent horny substance. When quite dry they will readily burn. They are therefore things which can be oxidized. When burnt they give off carbonic acid, water, and ammonia; the latter you might easily recognise by its effect on your nose if you were to burn a piece of dried blood in a flame. Now, when I say that albumin in burning gives off carbonic acid, water, and ammonia, you know that it must contain carbon to form the carbonic acid, hydrogen to form water, and nitrogen to form ammonia. It need not contain oxygen, for as you know it could get all the oxygen it wanted from the air; still it does contain some oxygen. Albumin, then, is an oxidizable or combustible body made up of nitrogen, carbon, hydrogen, and oxygen. And this albumin, dissolved in a great deal of water, forms the serum of blood.

21. I did not say anything about what fibrin was made of : but like ammonia it is made up of nitrogen, carbon, hydrogen, and oxygen. It is not quite the same thing as albumin, but first cousin to it. There is another first cousin to both of them, also containing nitrogen, carbon, hydrogen, and oxygen, which together with a great deal of water forms muscle : another forms a great part of the red corpuscles ; and scattered all over the body

in various places, there are first cousins to albumin, all containing nitrogen, carbon, hydrogen, and oxygen, all combustible, and all when burnt giving off carbonic acid, water, and ammonia. All these first cousins go under one name: they are all called *proteids*.

22. Well, then, blood is thicker than water by reason of the proteids in the corpuscles, in the fibrin, and in the serum, but there is something else besides. I will not trouble you with the crowd of things of which there are perhaps just a few grains in a gallon of blood, like the little pinches of things a cook puts into a savoury dish; though, as you go on in your studies, you will find that these, like many other little things in the world, are of great importance.

23. But I will ask you to remember this. If you take some dried blood and burn it, though you may burn all the proteids (and some other of the trifles I spoke of just now) away, you will not be able to burn the whole blood away. Burn as long as you like, you will always have left a quantity of ash, and if you were to examine their ash you would find it contained ever so many elements; sulphur, phosphorus, chlorine, potassium, sodium, calcium, and iron, being the most abundant and the most important.

24. Blood, then, is a very wonderful fluid: wonderful for being made up of coloured corpuscles and colourless fluid, wonderful for its fibrin and power of clotting, wonderful for the many substances, for the proteids, for the ashes or minerals, for the rest of the things which are locked up in the corpuscles and in the serum.

25. But you will not wonder at it when you come to see that the blood is the great circulating market of the body, in which all the things that are wanted by all parts, by the muscles,

by the brain, by the skin, by the lungs, liver, and kidney, are bought and sold. What the muscle wants, it buys from the blood ; what it has done with, it sells back to the blood ; and so with every other organ and part. As long as life lasts this buying and selling is for ever going on, and this is why the blood is for ever on the move, sweeping restlessly from place to place, bringing to each part the things it wants, and carrying away those with which it has done. When the blood ceases to move, the market is blocked, the buying and selling cease, and all the organs die, starved for the lack of the things which they want, choked by the abundance of things for which they have no longer any need.

QUESTIONS AND EXERCISES

- 1 How is the blood in the body kept pure and fresh ?
2. What are corpuscles ? Of what size and shape are they ? Of how many kinds are they ?
- 3 Describe the nature of blood.
4. What is meant by the clotting or coagulation of the blood ? How can you prevent blood from clotting ?
5. What is *fibrin* ?
6. What is *serum*, and how is it formed ?
7. Why is blood thicker than water ?
8. What is *albumin* ? What are *proteids* ?
9. What substances are left behind when you have burnt dried blood ?
10. For what reasons may blood be regarded as a "wonderful fluid" ?
11. What is meant by blood being called the "great circulating market of the body" ?
- 12 Explain as clearly as you can .—
 - a) There are, besides, scavengers and cleaners body.
 Para 1).

- (b) There you will see a network of delicate passages..... along. (Para. 2).
- (c) Serum, then, is blood out of which..... clotting (Para. 16).
- (d) It is not quite the same thing as albumin, but first cousin to it. (Para. 21).
- (e) But you will not wonder at it when sold (Para. 25).
- (f) As long as life lasts this buying and selling..... done (Para. 25).

13. Give the meaning of the following words and phrases:—

Torrent of the circulation ; Scavengers ; Transparent ; A network of delicate passages ; Globules ; In single file ; Shoots out of sight ; Capillaries ; Arteries ; Spinal cord ; Hurrying rush ; Opaque ; Dimpled ; In a lump ; Coagulation ; Entangled and matted together ; Meshes ; I daresay ; Get plugged ; Boil away to nothing ; Ropy ; Viscid ; Oxidized ; You may easily recognise it by its effect on your nose ; Combustible ; First cousin to it ; Savoury dish ; Locked up.

14 Parse the italicised words in the following:—

- (a) As it sweeps *past* them, or *rather* through them...
- (b) Only one globule can pass *through* at a time
- (c) In almost every part of your own body, something very *similar* might be seen, *could* the microscope be brought to bear upon it, *only* the corpuscles are smaller and round.
- (d) Almost any part of your body would bleed were you to *prick* it.
- (e) Three thousand of them put *flat* in a line, *edge* to edge, would stretch across one inch.
- (f) The water would not be stained *red*, but only *just* turned of a yellowish tint.
- (g) Their *being* in the blood is only one reason why blood is thicker than water.
- (h) Did you ever see a sheep *killed*? If *so*, you would be sure to notice
- (i) This *becoming* solid is called the *clotting* of the blood.
- (j) You will find it covered *all over* with a thick reddish mass.

- (k) You will have nothing *left but* a quantity of white, soft, sticky material, *all* entangled and matted together.
 - (l) This white substance is fibrin—exactly the *same thing* you got on your bundle.
 - m) ...gives you *quite* a mould of the pail, a great trembling red *jelly* just the *shape* of the inside of the pail.
 - (n) The blood is squeezed by the *shrinking* of its walls of fibrin, and tries to make its *way out*.
 - (o) This is *rather* a difficult question to answer.
 - (p) If you keep it from *getting* cool, it clots *all the same*.
 - (q) *Well*, blood is thicker than water.
15. Analyse in tabular form :—
- (1) Watching them as they glide along.....sight.
(Para. 2).
 - (2) The finest passages are called capillaries.....all.
(Para. 2).
 - (3) So thick-set are the little blood-vessels.....drop.
(Para. 6).
 - (4) These red corpuscles are not hard.....body.
(Para. 8).
 - (5) If you were to take one of the clotted lumps.....
substance. (Para. 13).
 - (6) I will not trouble youimportance. (Para 22).

SECTION VI.
TALES AND ANECDOTES.

[In the following stories—

- (1) Rewrite each in your own words as clearly as you can.
- (2) Explain fully the words and phrases in italics.
- (3) Parse the words followed by an asterisk. (*)
- (4) Analyse in tabular form the sentences followed by a cross. (†)
- (5) Convert the Direct form of narration into the Indirect, and *vice versa*, wherever you come across a dialogue].

I.

DEAN SWIFT AND THE SHOEMAKER.

A shoemaker of Dublin had a longing desire to work for Dean Swift: he was recommended by Mr. James Swift, the banker, and Mr. Sican, a merchant. The Dean gave him an order for a pair of boots, adding, "When shall I have them?" "On Saturday next", said the shoemaker. "I hate disappointments", said the Dean, "nor would have you disappoint* others: *set your own time and keep to it*". "I thank your Reverence", said Bamerick, (for that was his name), "I desire no longer time than *Saturday se'ennight*, when you will be sure to have them without fail".

They parted, and the boots were finished *to the time*; but, through the hurry of business, Bamerick forgot to carry them home* till Monday evening. When the Dean drew the boots on*, and found them to his mind, he said, "Mr. Bamerick, *you have answered the commendation of your friends*, but you have disappointed me, for I was to have been at Sir Arthur Axheson's, in the county of Armagh, on this day". "Indeed, and indeed, Sir", said Bamerick, "the boots were finished to the time, but I forgot to bring them home".

The Dean gave him one of his stern looks; and after a pause asked him *whether he understood gardening as well as boot-making*.

Bamerick answered, "No, Sir; but I have seen some very fine gardens in England". "Come", said the Dean, in a *good-humoured tone*, "I will show you improvements I have made in the Deanery garden".

They walked through the garden to the farther end, when the Dean started, as if recollecting* something. "I must step in", said he, "stay here till I come back": then he ran out of the garden, locked the door, and put the key in his pocket. Bamerick walked about till it grew dark, and not seeing* the Dean, he at last ventured to follow him, but found the door locked; he knocked and called several times *to no purpose*; he perceived himself confined between high walls, the night* dark and cold, in the month of March. However he had not the least suspicion of his being intentionally confined.

The Deanery servants went to bed at the usual hour, and the Dean remained in his study till two o'clock in the morning. He then went into the hall, and *drew the charge out of a blunderbuss* and other fire-arms, then returned and rang his bell. He was immediately attended by one of his servants. "Robert", said he, "I have been much disturbed with noise on the garden side, I fear some robbers have broke in; give me a *lanthorn*, and call up Saunders". Then the Dean took the lanthorn, and stayed by the arms until the men came. "Arm yourselves", said he, "and follow me". He led them into the garden, where the light soon attracted poor Bamerick, who came running up to them. Upon his approach the Dean *roared out*, "There's the robber, shoot him, shoot him". Saunders *presented*, and Bamerick terrified* to death screamed out, "Murder!" The Dean held the lanthorn up at the man's face, and gravely said, "*Mercy on us!* Mr. Bamerick, how came you here?" "Lord, sir", said Bamerick, "don't you remember you led me here in the evening?" "Ah!

friend", said the Dean, I forgot it, as you did the boots"; then turning round to Robert, he said, "give the man some warm wine, and see him safe home~".

2.

AN ANECDOTE ABOUT THE DUKE OF MONTAGUE.

The Duke of Montague, who resided in St. James's Park, frequently observed a middle-aged man in *something like a military dress*, of which the lace was much tarnished, and the cloth *worn threadbare*. He always appeared at a certain hour in the Mall. His countenance was grave and solemn; *and he took no notice of the gay crowd* that was passing by him.

The Duke *singled him out as fit object for a frolic*. He began to exercise his mirth by inquiring privately into his history. He soon learned that he was a reduced officer upon half-pay; that he had behaved with great bravery in the late war; that he had a wife and several children, whom he was obliged to send into Yorkshire, where they could live cheap*; and that he reserved a small pittance of his income to keep himself near the metropolis, where alone* he could hope to obtain* a more advantageous situation.†

The Duke took an opportunity, when the Captain was sitting alone upon one of the benches, *buried in speculation*, to send* his servant to him with compliments and an invitation to dinner the next day. The Duke *placed himself at a convenient distance*, saw his messenger approach* without being perceived, and begin* to speak without being heard. He saw his intended guest start at the message, and *question its authenticity*. The Captain was at length *persuaded of its reality, though very much surprised at its singularity*. He returned thanks for the honour intended him, and said he would wait upon *his grace* at the time appointed*.

He came. The Duke received him with great civility, took him aside, and *with an air of secrecy* informed him that he was induced to give him this invitation at the particular request of a lady *who had a most tender regard for him*. The Captain was confounded, and seemed as if he did not know *whether to receive it as an affront or compliment*†. The Duke assured him upon his honour that he had told him nothing but* the strictest truth.

Dinner was announced. The Captain entered the room with great curiosity and wonder, which was not diminished when he saw at the table his own wife and children. The Duke began his frolic by sending for them out of Yorkshire. The wife was as much astonished as the husband, care* being taken that she should have no opportunity of sending a letter. This sudden, unexpected meeting produced very pleasing effects. It afforded the Duke much satisfaction; but *it was with difficulty that he got his guests quietly seated** at table.

Soon after dinner, *word was brought* that the Duke's solicitor attended. He was introduced, and pulled out a deed for the Duke to sign*. He was desired to read it, and *apologised to the company for the interruption*. The Captain and his wife were still more astonished, *if possible*, when they found the writings contained a *settlement of £200 per annum upon them and their family*.

The instrument was executed, and the Duke presented it to the Captain saying, "Sir, I beg your acceptance of this. I assure you *it is the last thing I would have done, could I have laid out my money more** to my satisfaction.

3.

DR. JOHNSON'S PENANCE.

During the last visit Dr. Johnson paid to the neighbourhood of Lichfield, the friends with whom he was staying *missed him one*

morning* at the breakfast-table. On inquiring after him of the servants, they understood that he had set off for Uttoxeter at a very early hour, without mentioning to any of the family whither he was going. The day passed without the return of the *illustrious guest*, and the party began to be very uneasy on his account, when, just before the supper-hour, the door opened and the doctor stalked into the room. A solemn silence of a few minutes ensued, nobody* daring to inquire the cause of his absence, which* was at last relieved by Johnson* addressing the lady of the house in the following manner:—

“Madam, I beg your pardon for the *abruptness of my departure* from your house this morning, but *I was constrained to it by my conscience*. Fifty years ago, Madam, on this day, I committed a breach of filial piety, which has ever since* lain heavy on my mind. My father, as you recollect, was a bookseller, and had long been in the habit of attending Uttoxeter market, and opening a stall for the sale of his books during that day. Confined* to his bed by indisposition, he requested me, this time fifty years ago, to visit the market, and attend the stall in his place. But, madam, my pride prevented me from doing my duty, and I gave my father a refusal. To atone for that disobedience, I this day went in a *post-chaise* to Uttoxeter, and going* into the market at the time of high business, uncovered my head, and stood with it bare* an hour before the stall which my father had formerly used, exposed to the sneers of the standers-by and the inclemency of the weather—a penance* by which I hope I have expiated this only instance, I believe, of contumacy toward my father.†

4.

QUIN AND THOMSON.

Quin, the celebrated comedian,* was a gentleman whose humour has given life to the conversation of thousands who perhaps never

had the pleasure of seeing him ; and the story that follows *does honour to his memory*.

Thomson, when he first came to London, was in very narrow circumstances, and before he was distinguished by his writings, was many times *put to his shifts even for a dinner*. The debts he then contracted *lay very heavy upon him* for a long time afterwards ; and upon the publication of his "Seasons", one of his creditors arrested him, thinking* that a proper opportunity to get* his money. The report of this misfortune happened to reach the ears of Quin, who had indeed read the "Seasons," but had never seen the author ; and upon stricter inquiry he was told that Thomson *was in the bailiff's hands at a spunging-house* in Holborn. Thither Quin went ; and being admitted into his chamber, "Sir," said he, "you do not know me, I believe, but my name is Quin." Thomson received him politely, and said that though he could not boast of the honour of a personal acquaintance, *he was no stranger either to his name or his merit*, and very obligingly invited him to sit down. Quin then told him he was come to sup with him, and that he had already ordered the cook to provide supper, which he hoped he would excuse. Thomson made the proper reply, and then, *the discourse turned indifferently upon subjects of literature*.

When supper was over, and *the glass had gone round briskly*, Quin *took occasion to explain himself*, by saying it* was now time to *enter upon business*. Thomson declared he was ready to serve him, *as far as his capacity would reach*, in anything he should command, thinking he was come about some affair relating to the drama. "Sir," says Quin, "you mistake my meaning : I am in your debt ; I owe you a hundred pounds, and I am come to pay you." Thomson, *with a disconsolate air*, replied that as he was a gentleman whom, *to his knowledge*, he had never offended ; he

wondered he should seek an opportunity to *reproach him under his misfortunes*. "No, by G—d," said Quin, *raising his voice*, "I'd be d—d before I would do that. I say, I owe you a hundred pounds, and there it is,"—laying a bank-note of that value before him. Thomson was astonished, and begged he would *explain himself*. "Why," says Quin, "I'll tell you. Soon after I had read your 'Seasons', I *took it* into my head*, that as I had something in the world to leave* behind me when I died, I would make my will, and among the rest of my *legatees* I set down the author of the 'Seasons' a hundred pounds* ; and this day, hearing you were in this house, I thought I might as well have the pleasure of paying the money myself as* to order my *executors* to pay it, when perhaps you might have less need of it ; and this, Thomson, is the business I came about."† I need not express Thomson's grateful acknowledgments, but *leave every reader to conceive them*.

5.

AN AMUSING ANECDOTE OF LORD CHIEF-JUSTICE
HOLT.

Lord Chief-Justice Holt, who was very wild in his youth, was once out* with some of his *rakish companions* on a journey into the country. They had spent all their money ; and, after many consultations what to do, it was resolved that they should *part company*, and *try their fortunes* separately. Holt got to an inn at the end of a *straggling village* ; and *putting a good face on the matter*, ordered his horse to be well taken care of, called for a room, *bespoke* a supper, and looked after his bed. He then strolled into the kitchen, where he saw a lass, about thirteen years* of age, shivering with an ague. He inquired of the landlady, a widow,* who the girl was, and how long* she had been ill. The

good woman told him that she was her daughter, an only child,* and that she had been ill near a year, *notwithstanding all the assistance she could procure from physic* at an expense which had almost ruined her. Holt *shook his head at the mention of the doctors*, and bade the parent be* under no further concern, for that her daughter should never have another fit. He then wrote a few unintelligible words, in a *court hand*, on scrap of parchment which *had been used as the direction to a hamper*, and rolling it up, ordered it to be bound on the girl's wrist, and remain* there till she was quite recovered. The ague, however, returned no more; and Holt, after having continued there a whole week, called for his bill with as much courage *as if his pockets had been filled with gold*. "Ah! God bless you!" said the old woman, "*you are nothing in my debt*, I am sure; I wish I was able to pay you for the cure you have performed on my daughter; and, if I had had the happiness to have seen you ten months ago it would have saved me forty pounds in my pocket."† Holt, after some *altercation*, *accepted of his week's accommodation as a gratuity*, and rode away.

Many years afterwards, when he had become one of the judges of the King's Bench, he *went on a circuit* into the same county; and, among the criminals whom he was appointed to try, there was an old woman *charged with witchcraft*. To support* this charge, several witnesses swore that she had a spell, with which she could either cure such cattle as* were sick, or destroy those that were in health.† In the use of this spell, they said, she had been lately detected; and it *having been found upon her*, was ready to be produced in Court. The judge then desired it might be handed up to him; when it appeared to be a dirty ball, covered with rags, and bound round* with packthread. These coverings he removed one after another, with great deliberation; and at last

came to a piece of parchment, which he immediately perceived to be the same he had once used *as an expedient to supply his want of money*. At the recollection of this incident he *changed colour*, and was silent for some time. At length, however, *recovering himself*, he addressed the jury in the following manner:—

“Gentlemen, I must now relate a circumstance of my life, *which very ill* suits my present character, and the station in which I sit*; but, to conceal* it would be to aggravate the folly for *which I ought to atone, to endanger innocence, and to countenance superstition*. The *bauble*, which you suppose to have* the power of life and death, is a *senseless scrawl* which I wrote with my own hand, and gave* to this woman, whom for no other cause they accuse as* guilty of witchcraft.” He then related the *particular circumstances of the transaction*, which had such an effect on the minds of her accusers, that they blushed at the *folly and cruelty of the seal*; and Judge Holt’s *quondam hostess* was the last person ever tried* for witchcraft in that county.

6.

AN ANECDOTE CONCERNING WHITFIELD.

The famous Whitfield used annually to visit the city of Edinburgh, and by his popular mode of preaching allured great multitudes, especially of the female sex, to attend* his sermons. The great object of his discourses was to *rouse them to acts of beneficence*: and as he had instituted a *charitable seminary* at Carolina, in Georgia, he was strenuous in his exertions to induce* his audience to be liberal in giving alms for the support of the helpless persons he had there collected* together. Among his constant hearers was one Mrs. D. —, the wife of a brewer, in a small line of business in the Grassmarket, *who had some difficulty to provide funds for carrying on his affairs without embarrassment*.

He had no time to attend the daily harangues of this *spiritual orator* ; nor was he much pleased with the time his wife spent on these occasions, and far less* with the demands she sometimes made upon him for money to be given for charitable purposes. *The diversity of opinion between the man and wife sometimes produced family discord* ; and while the lady thought that the divine was *little less than an angel from heaven*, the husband considered him as* *no better than a pick-pocket* who, under false pretexts, induced simple people to give away to others what was necessary for the subsistence of their own families ; nor was he, *when heated in the contest*, and *chagrined at times for want of money*, at all scrupulous in expressing without reserve the opinion he entertained of this *supposed saint*.†

The wife, *who was of a warm disposition, though not destitute of sense*, was much irritated at these reflections, and thinking they proceeded entirely from the worldly-mindedness of her husband, *felt a strong inclination to indulge her propensity to benevolence* by every means that should fall in her way.† *To get money from her husband avowedly for this purpose she knew was impossible* ; but she resolved to take it when she could find an opportunity.

While she was in this frame of mind, her husband, one morning as he sat writing* at his desk, was suddenly called away, and intending to return in a very short time he did not shut his desk. His wife thought this too favourable an opportunity to be omitted, and opening the shutter where she knew* the money was, she found about twenty-five guineas, which the husband had provided to pay for some barley he had lately bought. From this she took ten pieces, and left everything else as* before* ; nor did the husband on his return take any notice of it.

She was now very anxious *to get this money properly disposed of*, and with that view dressed herself in great haste. Having wrapped the pieces in a bit of paper, she took them in her hand to go out ; but as she passed a mirror, she observed something about her head-dress that required to be adjusted; and putting the money on a *bureau* under the mirror, she spent a little time in making the necessary adjustment ; and recollecting that she had some necessary directions to give* before she went out, she stepped hastily into the kitchen for that purpose, without taking up the money!†

Just at this *nick of time* the husband came into the room, and seeing something on the top of the bureau, he took it up to examine it, and finding it to be gold, he immediately conjectured the whole truth. Without saying a word, however, he took out the guineas and put an equal number of halfpence in their stead. Having left the paper to appearance as he found it, he went out again. The wife upon hearing the husband go^d out of the room, was in great fear that he had discovered her treasure, and returned with great anxiety to search for it ; but seeing it happily just as she had left it, she hastily snatched it up, without looking at it, and went directly to the lodgings of Mr. Whitfield to dispose of it.

When she arrived she found him at home, and a happy woman was she ! Having introduced herself by telling him how much she had been benefited by his pious instructions, which he returned with ready politeness, she expressed her regret that she had it not in her power to be as she could wish ; but she hoped he would accept in good part the mite she could afford to offer him on their account ; and *with many professions of a charitable disposition*, and thanks* for the happiness she had derived from attending his discourses, she put in his hands the money, and took her leave.†

Whitfield in the meantime putting the money in his pocket without looking at it, *made proper acknowledgments* to her, and waited on her to the door.

He was no sooner alone than he took it out to examine² the contents, and finding it only copper, and *comparing³ the sum with the appearance of the person who gave it*, he instantly imagined it must have been given with an intention to *affront⁴ him*, and *with this prepossession on his mind*, he hastily opened the door, and called the lady back⁵. This summons she quickly obeyed. On her return, Whitfield, *assuming a grave tone and stern manner*, told her that he did not expect *she could have the presumption to offer to affront him*; and holding out the half-pence, asked what she could mean by offering him such a *paltry trifle* as that.

The lady, who was very certain she had put gold into that paper, recollecting that she had often heard him called a *cheat and impostor*, immediately concluded that he himself had put the halfpence in place of the gold, and made use of this pretext to extort more from her; and *fell upon him most cruelly*: telling him she had often heard him called a swindler and a rascal, but till now she had never believed it.[†] She was certain she had given him ten guineas out of her hands, and now he pretended he had got only as² many halfpence; nor did she leave him till she had given him a *very full complement of abuse*. She then went home as fast as she could; and *had a much better opinion of her husband's discernment and sagacity* ever afterwards.

He kept his secret, and till her dying day she made a good wife to him, nor did she ever again go after *field preachers of any sort*.

[Q. Rewrite the story in Direct speech.]

7.

A CLERGYMAN'S MISTAKE.

Some time ago, a worthy old clergyman in Cumberland, who had brought up a large family on seventy pounds a year, being informed of the death of his rector, was advised to come to town, and apply to the Bishop of London, *in whose gift the living was*, for the *next presentation*. He followed the advice, and was directed to his lordship's house in St. James's Square. By mistake, he knocked at the next door, which is the Duke of Norfolk's; and inquiring of the servant if his master was at home, received an answer in the affirmative, but that he was then engaged. The old gentleman requested the servant to go up, and entreat* his master to *be at home to him*, as his business was of much consequence. The Duke, with that *urbanity which much distinguished him*, on being informed that a respectable-looking old clergyman wished to speak to him, *desired him to be introduced*, and begged to know the occasion of his visit.

"My Lord", said the old gentleman, "the Rector of—is dead, and I was advised by my parishioners to come to town, and entreat the friendship and protection of your Lordship. I have served the parish many years, and hope I have *acquitted myself with propriety*." "And pray whom do you take me for*, Sir?" said the Duke, interrupting him. "The Bishop of London, my Lord". His grace immediately rang the bell, and a servant* entering—"John, who am I?"—"The Duke of Norfolk, Sir".—"Good God!" said the curate, starting from the chair, "I humbly entreat your Grace's pardon, and assure you, that nothing but my ignorance of the town could have occasioned such a mistake".—"Stop, stop, my good friend! *you and I do not part thus*—we must first take a glass together, and then see whether I cannot show you the way to the Bishop of London's house".

His grace and the curate took *the other bottle*, found their way to the Bishop's—and the old gentleman left St. James's Square three hundred and forty pounds a year richer than he entered.

8.

AN ANECDOTE OF FREDERICK THE GREAT.

Frederick the Great amused himself daily by mixing with the people, and often going into coffee-houses *incognito* at Paris, where soon after his arrival he met with a person with whom he played at chess. The Emperor lost his game, and wished to play another; but the gentleman desired to be excused, saying, he must go to the opera to see the Emperor. "What do you expect to see in the Emperor", says he; "there is nothing worth^{*} seeing^{*} in him, I can assure you; he is just like any other man". "No matter", says the gentleman, "I have long had an irresistible curiosity to see him; he is a very great man, and *I will not be disappointed*". "And is that really your only motive", said the Emperor, "for going to the opera?" "It really is", replied the gentleman. "Well, then, if that is the case", says the Emperor, "we may as well^{*} play another game now, for you see him before you".

9.

SIR WILLIAM WYNDHAM AND THE WHITE HORSE.

Sir William Wyndham, when a very young man, had been out one day at a stag-hunt. In returning^{*} from the sport, he found several of the servants at his father's gate standing round a fortune-teller, who pretended at least to be deaf and dumb; and *for a small gratification* wrote on the bottom of a trencher, with

a bit of chalk, answers* to such questions as* the men and maids put to him by the same methods.

As Sir William rode by* the conjuror made signs that he was inclinable to tell his fortune as well as the rest ; and, *in good humour*, he would have complied, but not readily finding a question to ask*, the conjuror took the trencher, and writing upon it, gave it back with these words, very legible, "Beware of a white horse." Sir William smiled at the absurdity of the man, and thought no more of it for several years. But in 1690, being on his travels in Italy, and accidentally at Venice, as* he was one day passing through St. Mark's Place in his *calash*, he observed a more than* ordinary crowd at one corner of it. He desired his driver to stop, and they found it was occasioned by a *mountebank*, who also pretended to tell fortunes, conveying his several predictions to the people by means of a long narrow tube of tin, which he lengthened or curtailed at pleasure, as occasion required.† Among others, Sir William Wyndham held up a piece of money, upon which the *soothsayer* immediately directed the tube to his carriage, and said to him very distinctly in Italian, "Signior Inglese, cavete it bianco cavallo," which in English is, "Mr. Englishman, beware of the white horse." Sir William immediately recollected what had been before told him, and *took it for granted* that the British fortune-teller had *made his way over to the Continent, where he had found his speech*, and was curious to know the truth of it.† However, upon inquiry, he was assured that the present fellow had never been out of Italy, nor did he understand any language but* his mother tongue. Sir William was surprised, and mentioned so *whimsical a circumstance* to several people. But in a short time this also *went out of his head* like the former prediction of the same kind. We need inform* few of our readers of *the share which Sir William*

Wyndham had in the transactions of Government during the last four years of Queen Anne, in which a design to restore the son of James II. to the throne was concerted ; and on King George's arrival, punished* by forcing into banishment or putting into prison all the persons *suspected to have entered into the combination.* Among the latter of these was Sir William Wyndham, who, in the year 1715, was committed to the Tower. Over the inner gate were the arms of Great Britain, in which there were now some alterations to be made in consequence of the succession of the House of Brunswick ; and just as Sir William's chariot was passing through* to carry* him to prison, the painter was at work, adding* the white horse, the *arms** of the Elector of Hanover.

It *struck Sir William forcibly.* He immediately recollected the two singular predictions, and mentioned them to the Lieutenant of the Tower, then in the chariot with him, and to almost every one who came to see him in his confinement ; and, though not superstitious, he always spoké of it as a prophecy fully accomplished.† But here he was mistaken (*if there was anything prophetic in it*), for, many years after, being out hunting,* he had the misfortune of being thrown from his saddle in leaping* a ditch, by which* accident he broke his neck. He rode upon a white horse.

 10.

A STORY OF QUEEN CAROLINE.

The memory of Queen Caroline, queen of George IV, is revered for the excellence of her domestic character. As a mother *she shone in a conspicuous manner,* by the attention which she paid to *cultivating* the dispositions of her children.* Of her majesty's *superior talent for that tender office,* of her adroitness in *seizing the*

happy moment to instil virtuous principles*, the following anecdote records an instance, which ought never to be forgotten :—

The Princess Royal was accustomed, on going to bed, to employ one of the ladies of the court in reading aloud to her, till she should drop asleep. It happened one evening that the lady who was appointed to perform this office being *indisposed*, could not, without great inconvenience, endure the fatigue of standing ; yet the Princess was *inattentive to her situation*, and suffered her to continue reading* till she fell down in a swoon.†

The Queen was informed of this the next morning. Her Majesty said nothing upon the subject ; but at night, when she was in bed, sent for the Princess, and saying that she wished to be *lulled to rest*, commanded her Royal Highness to read aloud. After some time the Princess began to be tired of standing, and paused, in hope of receiving an order to seat herself. “Proceed,” said her Majesty. In a short time *a second stop seemed to plead for rest*. “Read on,” said the Queen. Again the Princess stopped ; again she received an order to proceed* ; till at last, *faint and breathless*, she was forced to complain. Then did this excellent parent exhort her daughter to *forbear indulging herself in ease while* she suffered her attendants to endure unnecessary fatigue,—an illustrious example* to mothers *how to create and improve occasions for forming the dispositions of their children*.

II.

A STORY ABOUT GOLDSMITH.

A voluminous author was one day *expatiating* on the advantages of employing an *amanuensis*, and thus saving* time and the trouble of writing. “How do you manage it ?” said Goldsmith. “Why, I walk about the room, and dictate to a clever man, who

puts down very correctly all that I tell him, so that I have nothing to do* more* than *just to look over the manuscript*, and then send it to the press." Goldsmith was delighted with the information, and desired his friend to send the amanuensis the next morning. The *scribe* accordingly waited upon the poet, with the implements of pen, ink, and paper placed in order before him, *ready* to catch the oracle*. Goldsmith paced the room *with great solemnity* several times, for some time; but after *racking* his brains to no purpose*, he put his hand into his pocket, and presenting the amanuensis with a guinea, said, "*It won't do, my friend, I find that my head and hand must go together.*"

12.

THE LISBON EARTHQUAKE.

A traveller expressed his surprise to an inhabitant of Lisbon, that they should have ventured to raise their houses to such a height in a town so lately* overthrown by an earthquake. "It* is because it* has been so lately overthrown", he replied, "that we venture; for as *other capitals in Europe deserve an earthquake as much as* Lisbon*, it* is reasonable to believe that they will all be overthrown in their turn, *according to their deserts*; and of course it* will be a long time before it* comes round to Lisbon again."†

13.

THE TRAVELLER AND THE PHYSICIAN.

A traveller arriving at a certain city late in the evening, was taken ill, and sent for a physician who, learning from the messenger that the patient was suffering from a *colic*, sent him *something to afford present relief*, and being himself fatigued, deferred visiting* him till* the following day.

The messenger quickly returned, to express* the indignation of the wife at the refusal of the physician immediately to visit her husband, who was a *man of consequence*. The doctor, however, repeated his refusal, saying* *his attendance was not requisite*, and directing him to another physician, at the same time repeating his promise to call the following day.

On the following morning, he accordingly betook himself to the inn where his patient lodged; and *as soon as his name was announced*, he beheld the wife rush* out *like a fury* from a dark place into the hall. She *heaped abuse on him*, as a man *wanting in humanity*, for refusing to visit a person of the consequence of her husband when sent for. He *beheld her mildly*, and begged her, as she was so much concerned about her husband, that she would immediately despatch a servant for a medicine he had left at home, which he expected would be of much service to him.† She immediately went out to send the servant as* directed. In the meantime, the physician went up to his patient, and told him if he had any matters of consequence to settle* with his wife before she died, *he should speedily set about it*, without any loss of time, for that she certainly would not be alive the following day at the same hour.† The sick man was not a little surprised at this unexpected intelligence; considering, however, that his wife was possessed of immense wealth which, if she died *intestate*, would pass to other branches of her family, as soon as she returned he calmly observed to her, that as they were both now in a foreign country, *it would be prudent to secure their fortunes reciprocally to each other by will*, in case of any *fatal event*.† She cheerfully acquiesced, and dying* in the course of the night, left her husband extremely rich.*

The story of this *singular prediction* quickly spread abroad. The other physicians of the city, which was the capital of a

province, were naturally anxious to know by what means he was enabled to predict with so much certainty an event* so unexpected ; to which he replied that in the course of attending the anatomical lectures of the celebrated Boerhaave, he had learned that if the pupil of the eye appeared very much *dilated*, and on coming suddenly from a dark place into a bright light it did not in the least contract, it was a certain symptom that some blood-vessel in the brain had already *given way*, and that death was at no great distance, particularly* if, as* was the case here, although the person *was in a great passion*, there were no signs of rage in the eyes.†

14.

ANOTHER STORY OF DEAN SWIFT.

Swift, once stopping at an inn at Dundalk, sent for a barber to shave him ; who *performed his office very dexterously*, and, being a *prating fellow*, amused the Dean during the operation with a *variety of chat*. The Dean inquired of him who was the minister of the parish, and *whether he had one farthing to rub upon another*. The barber answered that though the *benefice* was but* small, the *incumbent* was very rich. “ How *the plague* can that be ? ” “ Why, *please your reverence*, he buys up friezes, flannels, stockings, shoes, *brogues*, and other things, when cheap,* and sells them at an advanced price to the parishioners, and so *picks up a penny*.”

The Dean was curious to see* this *vicar*, and, dismissing the barber with a shilling, desired the landlord to go in his name, and ask that gentleman to *eat a mutton-chop with him*, for he had *bespoke a yard of mutton—the name** he usually gave to the neck for dinner. Word was brought back that he had ridden abroad to visit some sick parishioners. “ Why then,” said the Dean,

“invite that prating barber, that I may not dine alone.” The barber was rejoiced at this unexpected honour, and, being dressed out in his best apparel, came to the inn, first inquiring of the *groom* what the clergyman’s name was who³ had so kindly invited him. “*What the vengeance,*” said the servant, “don’t you know Dean Swift?” At which the barber *turned pale*, and said *his babbling tongue had ruined him*; then ran into the house, fell upon his knees, and entreated the Dean *not to put him in print*; for that he was a poor barber, had a large family to maintain,³ and if his reverence should *put him into black and white*, he should *lose³ all his customers.*†

Swift laughed heartily at the poor fellow’s simplicity, bade him sit³ down and eat his dinner *in peace*, for he assured him he would neither put him, or his wife, or the vicar in print. After dinner, *having got out of him the history of the whole parish*, he dismissed him with half-a-crown, *highly delighted³ with the adventures of the day.*

15.

EXCHANGE IS NO ROBBERY.

Mrs. Howard, afterwards Countess of Suffolk, who knew him very well, used to relate the following singular anecdote of the celebrated Peterborough, *which she had from his own mouth*:—

Lord Peterborough, when a young man, and about the time of the Revolution, when James II. went to the Continent, had a passion for a lady who was fond of birds. She had seen and heard a fine canary-bird at a coffee-house near Charing Cross, and entreated him to get it for her. The owner of it was a widow,³ and Lord Peterborough offered to buy it at a great price, which she refused. Finding there was no other way of *coming at* the bird, he determined to change it; and getting one³ of the same

colour, with nearly the same marks, but which happened to be a hen, he went to the house. The mistress of it usually sat in a room behind the bar, *to which he had easy access*. *Contriving to send her out of the way*, he effected his purpose; and, upon her return, took his leave. He continued to frequent the house to avoid suspicion, but *forbore saying* anything of the bird* till about two years after,* when, taking occasion to speak* of it, he said to the woman, "I would have bought that bird of you, and you refused my money for it; I daresay you are by this time sorry for it." "Indeed, sir," answered the woman, "I am not; nor would I take any sum for him; for, would you believe it, from the time that our good king (meaning James II.) was *forced to go abroad* and leave us, the dear creature has not sung a note!"

16.

A STORY OF DR. SAUNDERSON.

The celebrated Dr. Saunderson, the blind mathematical professor* of Cambridge, being in a very large company, observed, *without any hesitation or inquiry*, that a lady, who had just left the room, and whom he did not know, had very fine teeth. As this was really the case, he was questioned as to *the means* he employed in making such a discovery*. "I have no reason to think* the lady a fool,*" said the professor, "and I have given the only reason she could have for keeping herself in a continual laugh for an hour together*."

17.

THE STORY OF MONK.

Luther used to tell the story of a beggarly monk. A monk who had *introduced himself to the bedside of a dying nobleman*, who

was at that time in a *state of insensibility*, continued crying out, "My Lord, will you make the grant of *such and such a thing* to our monastery?" The sick man, unable to speak, nodded his head. The monk turned round to the son, who was in the room, "You see, Sir, that my Lord, your father,* gives his consent to my request". The son immediately exclaimed, "Father, is it your will that I should kick this monk downstairs*?" The usual nod was given. The young man instantly *rewarded the assiduities of the monk* by sending him, *with great precipitation*, out of the house.

 18.

 AN ACT OF HEROISM IN A MAN OF MEAN
CHARACTER.

A person of the meanest birth, and of no sort of education, had married a young woman *of the same stamp*, remarkable for nothing but her industry; and had lived with her so many years that he had a little family, *whose bread was in a much greater measure owing* to the labour of the mother than to his*. It happened that a favourite child became sick; parental affection was of as much force in the breast of this humble mother *as in those of the highest station*. The father was as slothful as* usual; and the attendance she bestowed on the sick infant took up so much of that time she used to spend in labour, that *a terrible want ensued*. The mother could have borne this well herself, but the fate of the sick infant, perishing of famine, was too much for her to bear*. After many fruitless attempts to borrow, and even to beg of everybody she knew, *the anguish of her heart got the better at once of terror and conscience*, and she privately took, out of the house of a person who had been used to employ her, a small sum* of money from a large quantity; *but not without the most firm resolution of replacing it from the profits of her future*

labour, a double portion of which she resolved on performing* when her child should recover.†

Before the effects of the little relief she had obtained *at this dear rate* could be known upon the child, *the money was missed*. The mother, *who had been begging there in vain*, was suspected; and on searching her poor apartment, some of the *identical pieces* which had been taken from the drawers of the owner were found.

It was in vain that the unhappy woman *pleaded her known necessities*; the cruel owner of the money was *deaf to all remonstrances*, and she was sent to prison. Not the *horrors of a dungeon* could *remove a mother's fondness from this unhappy creature's breast*; she petitioned for leave to have* her dying infant with her; but *the poor have few friends*, and even* this humble request was denied. The little creature was *committed to the care of the parish*, and *fell a sacrifice* to the usual neglect*.

The husband, *who was rather of a thoughtless and idle, than a villainous disposition*, was now *awakened to reflection*; he saw his wife often, and always behaved to her with a kindness *to which she had not been accustomed*, but with a *mixture of reserve and secrecy that* she was unable to penetrate*: in short, he was present at the trial; when the proofs* appearing *too plain to admit of any evasion or defence*, this wretched couple were struck with additional and unspeakable surprise, on finding that a circumstance which they had not before* thought of (that* of forcing a lock to get at the money) *rendered the crime capital*.† As soon as this was discovered, the husband, before anything further* was done, begged permission to speak with his unhappy wife, and thus secretly addressed her: "I have been a villain; and *though no law reaches my crime of idleness*, it is that which has occasioned your misfortune. We have two children yet remaining; *I can be of no service to them or to the world*, but you may*: suffer me to

take this crime upon myself; and let me die who deserve it; not you,* who merit the greatest rewards for what is falsely supposed a crime.**

The dread of death prevailed with the unhappy woman; and the husband then addressing himself to the judge, said, "You will now see *how little witnesses are to be regarded*. I alone committed that crime for which you are going to condemn this innocent woman, and I cannot see her suffer* for it". He added *circumstances, which he had previously concerted in his mind*, and which were *so well laid together*, that the very* witnesses themselves were satisfied; the court was convinced, the woman acquitted, and sentence passed on the husband.

This is an instance of the *highest pitch of heroism*, in a person as far from the character of a hero as any* could be.*

The unhappy woman's *dread of an ignominious death*, which had made her consent* to this act of generosity in her husband at the time of trial, now grew weak; and she could not bear to think of seeing her husband die* for her offence. She accordingly confessed the crime, and *divulged the secret of the conversation which had preceded her husband's taking it upon himself*. The judge, who had not yet left the town, was struck with such an instance of mutual affection and generosity in the breasts of people of so low a rank. Upon hearing the whole story related,* he pardoned both; and *a life of industry and happiness in the generous couple succeeded this terrible event*.

19.

THE VICAR OF BRAY.

The Berkshire proverb, that the Vicar of Bray will be Vicar of Bray still, *being frequently revived in the political conduct of our great men*, the following little anecdote of that conscientious

vicar, *comprising the original words of the proverb*, may not be unacceptable to our readers :—

Bray is a village near Maidenhead, in Berkshire, and the ancient vicar thereof, living under King Henry VIII., King Edward VI., Queen Mary, and Queen Elizabeth, was first a *Papist*, then a Protestant, then a Papist, then a Protestant again. He had seen some martyrs burned two miles off,* near Windsor, and *found this fire too hot for his tender temper*. The vicar, being *taxed* for being a *turncoat* and an *inconstant changeling*, “No”, said he “that’s your mistake, for I always kept my principle, which is, to live* and die the Vicar of Bray”.

20.

THE CHARACTER OF KING ALFONSO OF CASTLE.

When his Minister *presented a catalogue of his attendants* to Alfonso, King of Castile, to mark* the names of such* as* he deemed superfluous and burdensome to the prince, reserving* some* who might be useful and necessary, the King, on examining the list, made the following generous and witty answer—“Some of them I must retain, *because I cannot do without them*; and the rest I must keep, *because they cannot do without me*”.

21.

AN ANECDOTE ABOUT SIR ISAAC NEWTON.

Dr. Stukely, a noted antiquary, one day *by appointment* paid a visit to Sir Isaac Newton. The servant said he was in his study. No one was permitted to disturb him there; but as it was near his dinner time, the visitor sat down to wait for him. In a short time a boiled chicken under a cover was brought in for dinner. An hour passed, and Sir Isaac did not appear. The Doctor then ate the fowl; and covering* up the empty dish, desired the servant

to get another dressed* for his master. Before that was ready, the great man came down. He apologised for his delay, and added "Give me but* leave to take my short dinner, and *I shall be at your service*. I am fatigued and faint". Saying* this, he lifted up the cover, and, *without emotion*, turned about to Stukely with a smile, "See*", he says, "*what we studious people are ! I forgot that I had dined*".

22.

LORD CHESTERFIELD'S COOLNESS.

Soon after Chesterfield was made a member of the Cabinet, *a place of great trust* became vacant, to which the Earl and the Duke of Dorset recommended two very different persons. His Majesty *contended for his own recommendation with much warmth*; and, finding he was not likely to succeed, he left the Council Chamber in great anger, *protesting* that he would be obeyed*. The King being retired, a violent contest ensued; but at length *it* was carried against him*, lest he should expect the same *implicit obedience* on other occasions, when it might *rise into a dangerous precedent*. The difficulty now was, who should wait on the King *in his present humour*, with the grant of the office for his signature, — a task* which *fell to the lot of* Lord Chesterfield. As* his Lordship expected to find the King very little disposed to execute the business, he prudently took care not to *incense him* by abruptly making the request; but asked, *in accents of great humility*, with whose name his Majesty would be pleased to have the blanks filled up†. "With Beelzebub's!" answered the King, with all the vehemence of passion. "And will your Majesty", coolly replied the Earl, "*permit the instrument to run as usual, 'Our trusty and well-beloved cousin and counsellor' ?*" The King, laughing very heartily, immediately *put his hand to the appointment*,

and related to everybody the success with which the noble Earl's wit *had attacked his ill-humour*.

23.

THE DUKE OF WELLINGTON'S COOLNESS.

Of the Duke of Wellington's *perfect coolness* on the most *trying occasions*, Colonel Gurwood gave this instance. He was once in great danger of being* drowned at sea. It was bedtime when the captain of the vessel came to him, and said, "*It will soon be all over with us*". "Very well", answered the Duke, "*then I shall not take off my boots*".

24.

DR. JOHNSON AND MRS. SIDDONS.

Dr. Johnson always spoke scornfully of actors and actresses, but he treated the famous actress, Mrs. Siddons*, with great politeness. She called on him, and his servant could not readily find a chair for her.

"You see, Madam," said the doctor, "*wherever you go no seats can be got*".

25.

LEARNING REWARDED.

A rich farmer sent his son to a famous university. The young man was rather foolish, and *brought home more folly than learning*. One night, when there were two fowls for supper, he said, "I can prove these two fowls to be* three. "Let us hear", answered the old man. "This", said the scholar, pointing to the first, "is one; this", pointing to the second, "is two; and two and one make three". "Since you have *made it out so well**", replied the father, "your mother shall have the first fowl, I will

have the second, and *you may keep the third for your great learning*".

26.

SIMPLE SIMON.

The 'Arethusa', an English warship,* being about to *go into action*, two of the sailors, Jack and Simon, agreed to take care of each other. Soon* a ball shot off Jack's leg, and he called upon Simon to carry him to the doctor, according to their agreement. Simon had scarcely got his wounded companion on his back, before a second ball shot off the poor fellow's head. *Through the noise and bustle of the battle, Simon did not notice this new misfortune*, and kept on his way. Lieutenant Hope, seeing* him with the headless trunk, asked where he was going. "To the doctor", answered Simon. "You stupid fellow!" said the officer; "what is the use of taking to the doctor a man* who has lost his head?" "Lost his head!" exclaimed Simon, throwing down the body, "why, so* he has*! He told me that it* was his leg that he had lost, but I was a fool to believe him, for he always was a liar."

27.

A GALLANT CAPTAIN.

In the reign of Queen Anne, Captain Hardy was stationed in Lagos Bay. He heard that some Spanish galleons had lately arrived in the harbour of Vigo, and that they were *protected* by seventeen men-of-war. Sir George Rooke was then commanding in the Mediterranean, and Captain Hardy immediately set sail to tell him, though he had never been ordered to do so. The admiral steered for Vigo, and took or destroyed the whole fleet. After the battle, Sir George sent for Captain Hardy and said

to him, "You have done a very great service to your Queen and country, but *I could shoot you here and now*, because you quitted Lagos though you were ordered to stay there". The captain replied, "*I should be unworthy to serve in the navy if I were unwilling to risk my life for the honour and glory of England*". This answer pleased the admiral so much that he sent news of the victory to the Queen by Hardy, and *commended him to her favour*. She knighted the gallant sailor, and afterwards made him a rear-admiral.

28.

PAYING THE PORTER.

A rich nobleman who lived in a beautiful castle near Pisa was going to give a great feast. The weather had been so stormy that no fish could be caught. On the morning of the banquet, however, a poor fisherman appeared with a splendid turbot. The nobleman was very glad, and *asked him to fix his own price for it*. The fisherman answered, "The price is a hundred lashes on my bare back." The nobleman said, "I would prefer giving* you money, but as we must have the fish we will *humour your fancy*." When the fisherman had received fifty strokes he called out, "Stop! I have a partner, and he must *have his fair share*." "What!" exclaimed the astonished nobleman, "are there two such fools in the world? Send for the other *madcap*." "The other madcap," said the fisherman, "is your own porter. He *would not let me in* till I had promised to give him one-half of the price I got for the turbot." When the greedy porter had received fifty lashes he was dismissed, and the clever fisherman was well rewarded.

29.

"IN HIS BED."

A carpenter asked a sailor, "Where did your father die?" The sailor answered, "My father, my grandfather, and my great-grandfather were all drowned at sea". "Then," said the carpenter, "are you not afraid of *going to sea*, lest you should be drowned too?" Instead of replying, the sailor asked, "Where did your father die?" "In his bed." "And your grandfather?" "In his bed." "And your great-grandfather?" "In his bed also." "Then," said the sailor, "why should I be more afraid of going to sea than you are of going to bed?"

30.

HOW TO TREAT ENEMIES.

A Scotch *minister* had in his parish a man who sometimes used to get drunk. One day the minister, *reproving him for his bad habit*, said, "You love whisky too much, Donald; you know very well that it is your worst enemy." "But," answered the man sily, "have you not often told us that we ought to love our enemies?" "True,* Donald, but *I never told you that you ought to swallow them.*"

31.

THE BROKEN PLATES.

A boy who was employed in a *great house* was warned that he should be dismissed if he broke any of the china. Just before a dinner party he was carrying a *high pile of plates* from the kitchen to the dining-room. As he was going upstairs* his foot slipped and the plates were broken to pieces. He at once went up to the drawing-room, where his mistress was, put his head in at the door, and shouted, "The plates are all* smashed, and *I'm off.*"

32.

FREDERICK THE GREAT AND THE CORPORAL.

A corporal in the Life-guards of Frederick the Great was a brave but rather³ vain fellow. He could not afford a watch, but he managed to buy a chain, and this he wore with a bullet at the end. The king, hearing of this, thought he would *have a little fun at the soldier's expense*, so he said to him, "It is six o'clock by my watch; what is it by yours?" The man drew the bullet from his pocket and answered, "My watch does not mark the hour, but it tells me every moment that it is my duty to face death for your Majesty." "Here, my friend," said Frederick, offering him his own costly watch, "take this, that you may be able to tell the hour also."

33.

AN ANECDOTE OF GEORGE III.

George III. was one day galloping about the room *upon all-fours* with one child upon his back, and chasing another who was laughing *at the top of her lungs* at the gambols of her royal father. While thus engaged, *one of his ministers was announced*, "Come in (said the king) you also are a father!" and he continued his sport uninterrupted. There was more real heartfelt joy in that *undignified parlour frolic* than in all the *pageantry of his throne*, and pomp of his splendid court.

34.

THOMAS GUY.

Thomas Guy began the trade of bookselling in 1660 with only £200. By a *systematic practice of the strictest economy* he amassed an immense fortune, which he spent in charity. An old newspaper served him for a table-cloth; he never allowed

himself more than one sort of food of the most homely kind; and the *luxury of a rush candle was an extravagance he never indulged in.** This *penurious but benevolent* man founded Guy's Hospital; he gave during his lifetime £18,793 to erect and furnish it; and *endowed it* at his death with £219,499, being the largest sum* of money ever given by any individual for charitable purposes. He also built three *wards* of St. Thomas's Hospital in Southwark, the *almshouses* at Tamworth, a part of Christ's Hospital, &c.; and left £75,589 at his death to be divided amongst poor relations. He died at the age of eighty-one, 1724 A. D.

 35.

CROSSING THE ALPS.

A traveller crossing the Alps in 1849 was so overcome by fatigue and cold, that he *could no longer resist the powerful impulse of lying down*, although he was fully conscious that sleep would be fatal to him. Just at this moment he heard a groan, and, rising to see* whence it proceeded, found a fellow-traveller lying on the snow, overcome* like himself by the intense cold. He was instantly stimulated with a desire to save the dying man, and proceeded to rub with snow the frozen limbs,* till he *glorved with the exertion*. After a time he saw the eyes of the dying man open,* he heard *the sigh of returning animation*, he renewed his labour with greater vigour, felt excited and strong; and had ultimately the unspeakable pleasure of accompanying his fellow-traveller to his journey's end. The *labour of love* that saved the dying man supplied *the glow which served to reanimate the failing powers of him who administered it*.

36.

MENTAL STIMULUS NECESSARY FOR BODILY EXERCISE.

Mr. Farley of Exeter taking* a walk with his three young children, had so* tired them that they began to cry with fatigue, and could proceed no further: as they were still some way* from home, and it was impossible to carry* all* three, the gentleman *hit upon the following device*. He cut four sticks off the hedge, and striding one himself, began to *cater and caper about*; the children soon *followed the same example*, and ran home astride their sticks, laughing and shouting for joy, now trying* to catch their papa, and now *calacoling* as they saw him do.*

37.

FOO-TSZE, THE CHINESE PHILOSOPHER.

Tradition says, that Foo-tsze, the Chinese philosopher, was in his youth of so *impatient a temper* that he could not *endure the drudgery of learning*, and determined to *give up literary pursuits for some manual employment*. One day, as* he was returning home* with a full determination to go* to school no longer, he happened to pass by a *half-witted old woman*, who was rubbing a small bar of iron on a whetstone. When the young student asked her the reason of this strange employment, she replied, "Why, Sir, I have lost my knitting needle, and just thought I would rub down this bar to make* me* another." The words *acted like magic* on the young philosopher, who *returned to his books with tenfold diligence*; and whenever he felt impatient and despondent, would say to himself: "If a half-witted old woman has resolution enough* to rub* down a bar of iron into a needle, it would be disgraceful in me to have less perseverance, *when the highest honours of the empire are before me.*"†

38.

GENERAL BAU.

General Bau, a German officer in the service of Russia, who contributed essentially to the elevation of the great Catherine, had orders to march to Holstein with a body of troops of which he had the command. He was a *soldier of fortune*, and no one knew either his family or native place. One day, as he was encamped near Husum, he invited the principal officers to dinner. As* they were sitting down to the table they saw a plain miller and his wife brought into the tent, whom* the general had sent his *aide-de-camp* to seek. The poor miller and his wife approached, trembling with apprehension. The general *reconciled them to their situation*, and made them sit down* beside him to dinner, during which he asked them a number of questions about their family. The good man told him that he was the eldest son of a miller, like himself, and that he had two brothers *in a mercantile line*, and a sister. "But," says the general, "had you not another brother besides the two whom you have mentioned?" The miller told him he had another brother, but he *went to the wars* very young,* and as they had never heard of him, they supposed he was dead.† The general, *reading in the eyes of the officers* that they were surprised at his entertaining* himself so long with questioning* the poor man, turned to them and said, "Gentlemen, you have always been curious to know from what family I sprung: I now tell you that *I am not ashamed of my origin*: that I am the brother of this honest miller; he has given you the history of my family." The general, after spending the day with his relations, *in the festivity of which his officers heartily joined*, took measures to better their fortune.

39.

GRENVILLE AND THE AMERICAN DOCTOR.

At the commencement of the American war, Grenville, *then in power*, wishing* to know* *how the Quaker colonists stood affected*, sent a message to Dr. Fothergill, intimating that he was indisposed, and desiring to see him in the evening. The doctor came; and his patient, immediately *entering on the popular topic of American affairs*, drew from him the information he wanted. The conversation lasted through a large portion of the evening; and it was concluded by Grenville's saying* *he found himself so much better for the doctor's visit that he would not trouble him to prescribe.*† In parting, Grenville slipped five guineas into the doctor's hand, which* Fothergill surveying, said with a *dry archtone*, "*At this rate, friend, I will spare thee an hour now and then.*"

40.

GEORGE DANIEL.

When George Daniel, of Canonbury, the *book and print collector*, went to look over the curiosities of the elder Matthews, at Highgate, almost every time the actor showed him (as* he thought) some unique volume or engraving, Daniel cried out, "Ay, ay! very rare, very valuable! but I have a duplicate of it in my library." At last Matthews, *getting out of patience*, exclaimed, "Why, d—n you, *you have got duplicates of everything I have, excepting my lame leg*; I wish you'd got one of that!"

41.

A PRINCE OF PETINGEN.

A prince of Petingen, in Germany, never required an oath from his Ministry or Counsellors; but taking them up to a window in his palace, *presented to their view* a gallows. "Now,

gentlemen," said the Prince, "*you have your choice*; you may either, by your good actions, *obtain my regard and protection*, or, by your bad ones,* *have the honour of a swing upon yonder tree*"

This Prince was remarkably well served by his Ministry.

42.

A SHIP'S SURGEON.

A surgeon aboard a ship of war used to prescribe salt water for his patients in all disorders. Having sailed one evening on a *party of pleasure*, he happened by some mischance to be drowned. The captain, who had not heard of the disaster, asked one of the *tars* next day if he had heard anything of the doctor. "Yes," answered Jack, *after a turn of his quid*, "he was drowned last night in his *medicine chest*."

43.

LORD ELLENBOROUGH AS ATTORNEY-GENERAL.

When Lord Ellenborough was Attorney-General, he was listening with some impatience to the judgment of a learned judge, *afterwards his colleague*, who said, "In such and such a case I ruled &c". "You rule!" said the Attorney-General in a tone of suppressed indignation, loud enough to be heard,* however, by many of *his brethren of the bar*. "You rule! you were never fit to rule anything but a copy-book!"

44.

PORSON'S INSATIABLE THIRST FOR DRINK.

Tooke used to say that "Porson would drink ink rather than not drink at all." Indeed, he would drink anything. He was sitting with a gentleman, after dinner, in the chambers of a common friend, a *Templar*,* who was then ill and confined to bed.

A servant came into the room, sent* thither by his master for a bottle of *embrocation* which was on the chimney-piece. "I drank it an hour ago," said Porson.

Porter was Porson's *favourite beverage* at breakfast. One Sunday morning, meeting Dr. Goodall (Provost of Eton), he said, "Where are you going?" "To Church." "Where is Mrs. Goodall?" "At breakfast". "Very well; I'll go and breakfast with her." Porson accordingly presented himself before Mrs. Goodall; and being asked *what he chose to take*, he said "Porter." It was sent for, pot after pot; and the sixth pot was just being carried into the house when Dr. Goodall returned from church.

45.

GEORGE PITT'S STRANGE POWERS.

Thomas Grenville tells us that when he was a young man, he one day dined with Lord Spencer at Wimbledon. Among the company was George Pitt* (afterwards Lord Rivers*), who declared that he could tame the most furious animal by looking at it steadily. Lord Spencer said, "Well, there is a mastiff in the courtyard here, which is the *terror of the neighbourhood*: will you *try your powers on him*?" Pitt agreed to do so, and the company descended into the courtyard. A servant held the mastiff by a chain. Pitt knelt down at a short distance from the animal, and stared him* sternly in the face. They all shuddered. At a signal given* the mastiff was let loose, and rushed furiously towards Pitt, then suddenly checked his pace, *seemed confounded*, and, leaping over Pitt's head, ran away, and was not seen for many hours after.*

46.

AN ANECDOTE RELATING TO POPE.

Pope who, whatever his other qualities might be, certainly *was not much troubled with good nature*, was one evening* at Button's Coffee-house, where he and *a set of literati* had got *poring** over a manuscript of the Greek comic poet Aristophanes, in which they found a passage they could not comprehend.† As they talked pretty loud, a young officer, who stood by the fire, heard their conference, and begged that he might be permitted to look at the passage. "Oh," says Pope, sarcastically, *by all means*, pray let the young gentleman look at it ;" upon which the officer took up the book, and considering a while* said that there only wanted a note of interrogation to make* the whole intelligible,—which was really the case. "And pray, master," says Pope (*piqued, perhaps, at being outdone by a red coat*), "what is a note of interrogation?" "A note of interrogation," replied the youth, with a look of the utmost contempt, "*is a little crooked thing that asks questions!*" It is said, however, that Pope was so delighted with the wit that he *forgave the sarcasm on his own person*.

47.

AN ACT OF DISOBEDIENCE.

In one of his campaigns, Frederick the Great of Prussia, to *prevent* his whereabouts* from being betrayed to the enemy*, ordered all lights in his camp to be extinguished at a certain hour. *The penalty of disobedience was to be death*. The king occasionally passed through the camp at night, to ascertain whether his order was strictly attended to. One night he observed a light in one of the tents, and, entering it, found an officer sitting at a table closing* a letter. Asked* how he dared thus disregard* the king's command, the officer replied that he had been writing a letter to

his wife. The king ordered him to open his letter, to take his pen, and to add these words—"Before this letter reaches your hands, I shall have been shot* for disobeying* an order of the king". The sentence was harsh; but the crime was great, *risking* as it* did the lives of thousands*. Frederick's orders were ever afterwards strictly obeyed.

48.

A YOUNG HERO.

When the 'Alliance' *was three days' sail from Liverpool*, a *stow-away* was found hidden among some casks in the forepart of the vessel. He *was poorly clad*, and his face was thin and pale; but he *looked about him quite undauntedly*. The mate, before whom he was brought, said in a *gruff voice*, "Well, my boy, what's brought you here?" The boy replied, "My father and mother are dead; my stepfather *stowed me away to get quit of me*, and he says I'm to go to my aunt in Halifax, and here's her address". So* saying, he put his hand in his pocket and brought out a dirty scrap of paper, with the address on it.

The mate refused to believe his story; and declaring that some one of the crew *was in the secret*, and had fed the boy in his hiding-place, he ordered him to point out the man, *or it* would be the* worse for him*. The boy looked up, and quietly answered, "I've told you the truth, and I have no more to tell.*" Thereupon the mate ordered a rope to be fastened to the foremast, and taking out his watch, said to the boy, "*I'll give you fifteen minutes to confess**"; and if you don't tell the truth before the time's up, I'll flog you to death".

The crew looked on *in sullen silence* while the mate, with his own hands, put the rope round the little fellow's body. "Eight minutes!" shouted the mate: "if you've anything to confess,*

my lad, *you'd best out with it*, as your time's nearly up." "I've told you the truth," answered the boy, *very pale, but as firm as ever*. "May I say my prayers, please?" The mate nodded; and the boy, with the rope round him all the time, went down on his knees and lifted up his hands to pray.*

Having finished his prayer, he rose, and put his hands by his sides, saying, "Now I'm ready. The mate *could stand it* no longer—he was fairly overcome*. Seizing the boy in his arms, he burst into tears, saying, "God bless you, my boy! You're a *true Englishman, every inch of you*; you would n't tell a lie to save your life. Your father has *cast you off*, but *I'll be your father from this day forth.**" And he *kept his word*.

49.

WONDERFUL POWER OF OBSERVATION.

A dervish was journeying alone in a desert, when two merchants suddenly met him. "You have lost a camel?" said he to the merchants. "Indeed we have," they replied. "Was he not blind in his right eye, and lame in his left leg?" "He was." "Had he not lost a front tooth?" "He had," rejoined the merchants. "And was he not laden with honey on one side and wheat on the other?" "Most certainly he was," they replied; "and as you have seen him so lately, and *marked him so particularly*, you can, in all probability, conduct us to him." "My friends," said the dervish, "I have never seen your camel, nor ever heard of him but* from you." "*A pretty story, truly,*" said the merchants, "but where are the jewels which formed a part of his cargo?" "I have never seen your camel nor your jewels*" repeated the dervish. On this they seized his person, and forthwith *hurried him before the Cazi*, where, on the strictest search, nothing could be found upon him, nor could any evidence whatever* be adduced to convict* him, either of falsehood or of theft.† They then were

about to proceed against him as a *sorcerer*, when the dervish with great calmness thus addressed the court:—"I have been much amused with your surprise, and own that there has been some ground for your suspicions; but I have lived long and alone; and *I can find ample scope for observation even in a desert*. I knew that I had *crossed the track of a camel* that had strayed from its owner, because I saw no mark of any human footstep on the same route; I knew that the animal was blind in one eye, because it had *cropped the herbage* only on one side of its path; and I perceived that it was lame in one leg, from the faint impression which that particular foot had produced upon the sand; I concluded that the animal had lost one tooth, because, wherever it had grazed, a *small tuft of herbage* had been left uninjured in the centre of its bite. As to* that which formed the burden of the beast, the busy ants informed me that it was corn on the one side, and the clustering flies* that it was honey on the other."

50.

PERSEVERANCE.

Timur was a king of *most resolute mind*, and *never drew back** from *accomplishing* any task* to which he had put his hand*. He would encourage his followers at times of difficulty by relating a story of his earlier days. Once, he said, *in despair of eluding the force of his enemies*, he entered a ruined building and remained there alone for some hours. To while away* the time he occupied himself in watching the efforts of an ant, which was endeavouring to carry a grain of corn, *seemingly heavier than itself*, to the top of a wall. He had the curiosity to count* the number of attempts the *invincible little creature* made. Sixty-nine times the grain fell to the ground, but at the seventieth time the ant succeeded in carrying* it to its destination. He was encouraged by this example and never forgot the lesson in after* years.

SECTION VII.

CURRENT LITERATURE.

EXTRACTS FROM NEWSPAPERS, MAGAZINES, &c.

In the following extracts :—

- (1) Explain the words and phrases in italics fully.
- (2) Parse the words followed by an asterisk (*).
- (3) Analyse the sentences followed by a cross (†).
- (4) Write a brief summary of each of the extracts in your own words.
- (5) Convert the Direct form of narration into the Indirect, and *vice versa*, wherever you come across the same].

I.

THE STUDY OF THE ENGLISH LANGUAGE AND
LITERATURE IN INDIA.

(*Sir Comer Petheram—Chief Justice, Bengal, and Vice-Chancellor
Calcutta University*).

No one can fail to see that the marvellous spread of the study of the English language and literature in India is one of the most remarkable phenomena in the history of the world. Where else shall we find an instance of the leading classes of the population of a large continent—classes* representing several distinct nations and speaking diverse languages—adopting *of their own free will* a foreign language for the expression of their mostly highly educated thought and feeling? Nothing indeed is more striking than the *spontaneous character of the demand* for English education in India, and the *comparatively small extent to which it has been artificially fostered by Government*. When a stranger entering one of our district courts hears the advocates on both sides arguing in fluent English, his first thought would naturally be that we had followed the example of the Mohamedan rulers of India and had made English, as they made Persian, the official language of the courts.† Nothing of the kind, however, has been attempted or thought of. The vernacular of each province is the language of the courts, and the daily increasing use of English in pleadings and other public business is due solely to the zeal with which the upper and middle classes have given themselves to the study of that language. *Historical parallels* to such a state of things are hard to find.* Instances are not wanting where the people of one country have *derived their standard of literary excellence from the great writers of another country*, but the influence thus exercised has usually been limited to style and treatment, and has not proved strong enough

to induce* men to turn* to a foreign language as* offering* the *readiest and most telling medium* for the expression of their best thoughts. The Roman students of Greek literature did not write in Greek, nor was their *close imitation of foreign models* conceived of as undertaken with any other purpose than that* of purifying* and perfecting their own literature. *Things went further*, it will be said, in the Western Provinces of the Roman Empire, and, centuries* later,* in those parts of America which fell under Spanish influence. But in each of these cases the change of language which took place was *initiated by the colonizing activity of the ruling race* and was favoured by the fact that the languages displaced were little better than barbarous dialects.

2.

THE STUDY OF THE VERNACULARS.

(*The Hon. Sir John Prescott Hewett, K.C.S.I., C.I.E.,
Lieutt.-Governor, U. P.*)

The validity of teaching English at all has lately been *gravely questioned* by many thoughtful and cultured persons, but it is not now *within the bounds of practical politics* to abandon* English as* the *medium of instruction*. A knowledge of English is at any rate essential to an educated man in this *work-a-day world*. How can science be studied without it? Again, every employer of labour in India will tell you that for the management of even simple machinery properly* some knowledge of English is requisite. It is in fact needed for all industrial education as much as,* or more than,* for all literary education. In his last convocation address to the Calcutta University, Mr. Justice Asutosh Mukerji remarked; *Western light should reach us through Western gates, and not through lattice-work in Eastern windows,*" and this observation is probably as true in principle as it is happily expressed.

But though English must perhaps remain the sole medium of instruction in our Universities, that fact does not justify the neglect of Indian Literature.....there is a moral danger involved in the neglect of the literature of the mother country by young Indians. What is there to hold them to *the faith of their fathers, what anchor have they to help* them to ride out* the storms of life?* While they remain largely in ignorance of the thoughts and beliefs of their own people, they acquire in the process of education but* a superficial acquaintance with those of Europe. The mind of the student, *like a balloon cut adrift* from its moorings, soars aloft into regions where all is strange and unfamiliar*, where without means of guidance and without ballast it *drifts hither and thither at the mercy of every current of air*, and the* higher it soars the* more does that which it left behind in its ascent *lose its true perspective and appear insignificant and trivial.*† The literature which we put before our students *has its roots in a European past in which they have no part*, and is based upon beliefs and ideas which are strange and often meaningless to them. Thus it* happens that *they have no background into which to put the mental images their reading brings* before them*, and if *the views of life they form are distorted and out of focus with its realities*, this is a result at which we need not be surprised*† By the encouragement of a wider and deeper study of the works of great Indian thinkers and poets all that is best in the beliefs and customs of the country might be preserved; while a systematic cultivation of the Vernacular Languages would lead to their being more frequently employed by men of education for the expression of their thoughts. Not only might this result in a great enriching* of vernacular literature but also in the *elevation of the tone of the Vernacular Press.*

3.

A NOTEWORTHY PUBLISHING ENTERPRISE.

When the story of the Twentieth Century comes to be written, the historian of a later age, dealing with its literary phases, *may justly characterise it as preeminently the era of cheap books.* There are indeed few modern developments more striking than those associated with the enterprise of famous publishing houses in producing* at prices ranging* from sixpence or sevenpence to two shillings, books which in point of paper, printing, and binding, compare favourably with those issued ten years ago at ten times the price*. In the *world of fiction* the "three-decker" at 31s. 6d. yielded a generation* ago to the six-shilling volume sold net* at 4s. 6d., and this in its turn has to a very considerable extent given place to the novel issued in its first and original form at two shillings, while the two-shilling reprint has *made way for* the sevenpenny reprint in artistic cloth covers. With these steps in the evolution of cheap *literature of the lighter class* we are all familiar. It has remained however, for Messrs. W. & N. to *carry* the evolutionary process a step further*, and to enter upon, what* may fairly be regarded as one of the boldest of modern publishing ventures. In their "Home University Library of Modern Knowledge", they are issuing at a shilling a volume* a series of new, original, and specially written books by the *foremost authorities of the day*, dealing* with *every phase of modern thought* in history, literature, art, science, sociology, philosophy, and religion—books* of such *intrinsic value*, and at the same time so well bound and well printed, that they would assuredly have found a wide sale at five times the price.

The story of the enterprise is an interesting one*. Acting* on the conviction that *one of the most noteworthy characteristics of the present day is a hunger for knowledge*, and for access to the best sources by which modern research can be interpreted, the

publishers sought in the first instance the *sympathetic co operation* of three notable *representatives of contemporary British scholarship* to aid* them in drawing up a *comprehensive and carefully designed scheme* of one hundred volumes covering the chief fields of knowledge; while the advice of an eminent American author was obtained in regard to certain volumes *relating to Transatlantic affairs*; and numerous University authorities made valuable suggestions and criticisms.†

4.

EDUCATION AND SUCCESS IN TRADE.

But on one subject, at all events, there might appear at first sight to be a fairly general agreement. *No one seems to dispute the view*, that in some way or other, education *has a good deal to do with* success in trade. Yet, here again, *when we get below the surface*, we find great divergence of opinion. People who study the question are not really agreed as to the part which schools or colleges can play in preparing* boys or young men for business. There is an almost infinite variety in the forms of industrial and commercial life. And in each form *there are many grades in the business hierarchy*, and different boys *start at different points in the ladder*. How many kinds of "commercial education," it is pertinently asked, will be required if it is proposed to prepare* practically for all these grades and types of business life? Again, experienced business men are far from being agreed* as to whether, apart from the above mentioned differences, there is any common measure of commercial education which could be generally prescribed by way of preparation for every kind of business life. Some lay more stress than others on social qualifications, others on moral, others on physical, while nearly all regard *general alertness of mind and habits of*

intellectual concentration and perseverance as* of much more importance than the early acquisition of fragments of commercial education. Still less is there any kind of agreement on the more fundamental questions as to the kind of men which our schools ought to aim at turning out* ; whether in the long run it would increase a nation's happiness and prosperity, not to speak* of its moral worth, if its schools made it* their chief aim to produce *keen bargainers*, men* *with a sharp eye to their own pecuniary advantage* ; and whether there is at the bottom in individual character and national life (and, therefore, in the schools which have to shape the one for the other) a necessary *conflict** *between what is public-spirited and what is purely self-seeking.*†

5.

THE INDIAN BARBER.

(*From a paper set at the S. L. C. Exam. 1910.*)

Such* is the barber's traditional occupation, for which he is entitled to receive fees, and no one will deny that he is *an expert, or even an artist*. If you put a jagged piece of tin into the hand of a baby barber, he will scrape his little sister's face with it. The town barber, it is true, uses a brush, warm water, soap suds, and perhaps a Sheffield razor. But these are all *innovations*. It is the village barber, who obtains equally good results with cold water, without soap, and an instrument that resembles a piece of hoop iron, who is *the real pride of the profession.*† He is also an expert at cleaning* ears, and few can equal him in the dexterity with which he *shampoos* painful and tender places in cases of fever, fatigue, or injury.

But the barber is more than this. He is the village surgeon. The native doctor is a *pure physician*, seldom, if* ever,* condescending to use the knife. He trusts to herbs, supplemented by

charms and spells. If an operation is really necessary the barber must be called in, *and he is not slow to come.** Major operations,* including amputations,* he performs with his razor, but for opening abscesses he uses the small chisel with which he pares his customers' nails. In some cases even Mohamedans employ the ordinary Hindu barber. *The pun is inevitable that his methods are barbarous,* but in this as in so many other respects the customs of village life in India to-day are just those of *medieval Europe*. The barber surgeons were the recognised operators in the West until well on* in the seventeenth century. The Incorporation of Surgeons and Barbers, founded in Scotland in 1505, enjoyed many privileges and included in its membership many men of noble birth. The advance of scientific surgery caused a cleavage to set in, but it was not until 1727 that the union of barber and surgeon was formally dissolved. *The formal dissolution of the partnership* in England, did not take place till 1745, when the barbers and surgeons were separated into distinct corporations by an act of Parliament.

6.

RABIES AMONG DOGS.

(*From a paper set at the S. L. C. Exam., 1910.*)

Rabies among dogs is evidently very prevalent in Madras; we have heard of two or three cases recently as a result of which Europeans have had to go to Coonoor for treatment, either because they were actually bitten by a dog known to be rabid, or as* a precautionary measure because they had been in contact with such a dog. A correspondent says that he has heard of three more cases, and that he frequently passes on the road dogs* that look as* if* they might become a danger to the neighbourhood. He suggests that the more humane system by

which stray dogs have to be taken to the Dogs' Home to be destroyed, rather favours the increase that has taken place in the number of *dangerous-looking, mangy curs* in the streets of Madras. In the days when a dog was *clubbed to death*, a dog-killer *thought little* of going up to the most dangerous-looking dog and hitting* it over the head. But now when dogs have to be captured alive* and taken to the Dogs' Home, the dog-killer *gives these animals a wide berth*; and consequently the wrong class of dog is often caught and killed. Our correspondent suggests also that, for the safety of the population, the two methods of destroying stray dogs might be worked together. There is no doubt that rabies is ever present in Indian towns, and a *constant menace** to human beings. And the most dangerous point about it is that no class of dog is *immune*: the best cared-for dog is just as liable to develop rabies as the street cur that owns no master, and subsists on the scraps that it can pick up *prowl** *around** at night investigating* kitchen yards and rubbish heaps.† If rabies is not uncommon among the better class of dogs, we can imagine what it must be among the stray mongrels that snarl and fight over the *filthy scraps and offal that they unearth from the rubbish heap*.† It seems impossible to *stamp out rabies* under these conditions, especially as* we have added to it the presence of the jackal, which is even more susceptible to the terrible disease than the dog.* The records of the Pasteur Institutes at Coonoor and Kasauli show that the number of those that seek treatment on account of dog bites is yearly increasing. This is probably largely due to the fact that the Institutes are becoming better known, the prejudice against the treatment is being overcome, and an increasingly large number of people resort to them as a *precautionary measure*: but the fact remains that rabies exist as a constant danger to human life in India.

7.

THE PYRAMIDS OF EGYPT.

The great Pyramid—for there are altogether some seventy in that region—covers an area of* between twelve and thirteen acres; the side of its square measures 746 feet, and its height is 450 feet. It was originally 760 feet square and 480 feet high; its outer portions have been removed to furnish stone for building* purposes in Cairo. Originally it was a perfect pyramid; the builders began at the top and filled in, with small stone and cement, the angles* formed by the *recession* of each layer beyond the layer below it. Each side was thus left with an even surface sloping at an angle of $51^{\circ} 50'$. The outer casing* being removed has left the courses of stone in the form of steps nearly four feet high, so that the ascent is not an easy one. There are always plenty of Arabs *hanging around* the pyramid ready* to assist a traveller who wishes to ascend to the summit. By pulling and pushing him over the steps, they get him up at a reasonably rapid rate; but the exercise is of such a nature that it *frequently leaves him feeling very much as if he had been passed through a patent clothes wringer*.†

The pyramid contains about 82 millions of cubic feet of masonry, and the total weight of the stone used in its construction is estimated at more than six million tons. The entrance is on the north face, 50 feet* above the base, and about twenty-four feet from the central line. The passage-way is low and narrow, and extends in a downward slope of twenty-six degrees, 320 feet to the sepulchral chamber. The chamber is forty-six feet long, twenty-seven feet wide, and eleven feet high. There is a branch passage-way leading from the main one, which terminates in a smaller room called the Queen's Chamber; it is supposed that

this room was intended for the resting-place of the queen's body, but it contains no *sarcophagus*.

In the apartment known as the King's Chamber, the walls and roof are of a highly-polished granite, in slabs of terrible size. The only article of furniture in it is a sarcophagus of red granite, seven and a half feet long, three feet wide, and nearly four feet high. It is too large to be* moved through the passage, and must have been placed in the room before the roof was covered. It is supposed that it contained a wooden coffin with the *mummy* of the king, and that these were taken away when the pyramid was first opened and plundered. In the construction of the pyramids, arrangements were made for closing the passages with blocks of granite, which have greatly retarded all attempts at *exploration*. It is supposed that there are other apartments yet* undiscovered* in the Great Pyramid ; and at some future day an enterprising and patient explorer *may be rewarded with important revelations*.

8.

THE TAJ MAHAL.

This morning we *sallied out* to have our first view of the famous Taj Mahal. We had heard such ravishing descriptions of its beauty that we expected to be disappointed, as people usually are* when anything is overpraised. We drove two miles outside the town of Agra, and were landed at a splendid gateway, made of red sandstone interlined with marble, so imposing* that we thought it a fine mosque, but it only serves as* an approach to the *fairy-like structure of pure white marble which bursts upon your sight* as soon as you enter the gateway.* We stood *spellbound* for a few minutes at this lovely apparition ; *it hardly seems to be of the earth, earthy*. It is more like a *dream of celestial beauty*. No words can describe it : we felt that *all previous sights were dimmed*

in comparison. So perfect is the form that all other structures seem clumsy. The first impression it gives is that* of a temple of white ivory, draped in white Brussels lace. The exquisite carving and *tracery* on the walls *looks like lace rather than sculpture.* A beautiful dome crowns the building, and four graceful minarets stand at each angle some distance* apart.* Such is the dazzling whiteness that it looks like a work of art when first unveiled; but it is 250 years old, and was built by the Emperor Shah Jehan in honour of a favourite wife. It seems *descending** to the region of the commonplace to say* that it cost three millions sterling and took seventeen years to build,* and employed twenty thousand workmen.

The finest view of the Taj is said to be from the top of the gateway, some four hundred yards in front of it. I climbed to this point and *contemplated leisurely the glorious vision* in front of me. The foreground is filled up with a grove of deep green foliage, very refreshing* to the eye under the dazzling glare of the sun, and *looking like an oasis amid the parched and dusty plains.* In the middle of this grove lies a long narrow pool* of water, lined with cypress. Masses of flowering shrubs relieve the deep green, especially the red blossom of the bougainvillia, which hangs in immense clusters,—sometimes *the whole tree is one blaze of colour.* Bright-plumed birds flit among the trees, especially the gay green parrot, and a *confused hum of chirping* is heard all* over the place. It is *veritably an earthly paradise!*

The great dome of the Taj, *flanked* with its four graceful minarets *like so many satellites*, has a softness of colour and outline which rests the eye. The Taj itself stands upon a great marble platform, raised some feet above the ground, and it, again, rests upon a still larger basement of red sandstone. The building is thus raised above all the surrounding country, and can be seen from a

great distance. Many fine buildings are injured by commonplace surroundings, and so *their effect is partly lost*. Not so* the Taj*. It gleams like a lighthouse over all the plain of Agra ; it is reflected on the broad bosom of the Jumna, which flows on one side, and the spacious windings of the river form one of the finest features of the landscape which spreads before me.

The building is square in form, rounded* at the edges with a great alcove or hollow arch in the middle of each side. Two smaller double alcoves fill the spaces between the great ones ; four smaller domes or cupolas stand on the roof round the great central dome ; the four large minarets stand at the four angles of the great marble platform, several hundred feet from the main building. Two very handsome mosques face the Taj, on the right and left, each* built of red sandstone inlaid with white marble, and crowned with three white domes. The surface of the Taj is ornamented with the choicest inlaid work. *India was ransacked for precious stones* to adorn* it. The windows are covered with fine marble screens, cut into graceful patterns. Long rows of Arabic characters in black are inlaid into the white marble ; these are verses from the Koran. So numerous are they that one-eighth of the whole volume is said to be engraven on the building.

But I must *descend from my perch* and give some account of the interior of the edifice. I seat myself on the tomb erected to Shah Jehan in the interior, under the great dome. We have entered by a door in the central alcove. At first it seems dark, after the bright sunshine outside. No direct light falls into the interior ; *it is like a shell within an outer case, and the light percolates dimly* through the marble fretwork. The tomb of the emperor and that of his favourite wife lie side by side. They are of white marble, inlaid with rich gems : emeralds, torquises, agates, comelians, lapis lazuli and coral abound. A railing or screen of pierced marble,

wrought into elegant designs, surrounds the tombs. After remaining for some time in the interior it appears quite light, and one can see that the vaults are covered with inscriptions from the Koran. A *dado* runs round the whole interior, of marble beautifully carved into flowers, and vases* done on panels, each surrounded with a running scroll of inlaid work of precious stones.

9.

WESTMINSTER ABBEY.

According to tradition, the first church on the site was built between the years 605 and 610 by Sebert, King of the East Saxons, and was consecrated by St. Peter himself, who suddenly appeared for the purpose, rewarding the ferryman who carried him across the river with a *miraculous draught of salmon*. Being built on the west side of the City of London, it was called the "Westminster" to distinguish* it from the church of St. Paul. In the time of St. Dunstan (960 A. D.) we find a Benedictine monastery established*. Edward the Confessor is, however, usually regarded 'as* the founder of the church. He was crowned in the Abbey, and every monarch since,* down* to King George V., has followed his example, with the exception of Edward V., who died uncrowned*. Here too a few days after* the consecration of *the building he had done so much to rear**, the Confessor was buried, and henceforth, for hundreds of years, until the time of George III., the Abbey was *the last resting-place* of kings and queens. In later generations it has become much more than that,* for room has been found for England's leading statesmen and warriors, poets, artists, and men of letters, all,* in fact, *whom the nation delights to honour*, so that the Abbey is now *the national Val-halla*.* As Washington Irving has well said: "It seems as if the awful nature of the place *presses down upon the soul*, and *hushes*

the beholder into noiseless reverence. We feel that we are surrounded by the congregated bones of the great men of past times, who have filled the earth with their renown."

Like all great churches, the Abbey has been *the growth of centuries*. In the main, the present building is the work of Henry III. who pulled down all the eastern part of the Confessor's church in order *more worthily to enshrine the body of the saint*. The western portions were added at various periods between 1340 and 1483. The north and west cloisters, and the Jerusalem Chamber near the south-west tower, were built by Abbot Lithington in the reign of Edward III. The magnificent chapel at the eastern end was added by Henry VII., between 1502 and 1512. During the Civil War and the Commonwealth, the church *fell into a very dilapidated condition*. Sir Christopher Wren was commissioned to restore it, and erected the two inadequate and incongruous towers at the western end, but the central tower designed by him is still wanting.*

The form of the Abbey is that of a *Latin cross*, but the *choir* extends beyond the *transepts* almost to the middle of the *nave*. Behind the *high altar* is the Chapel of the Confessor, the burial-place of Kings, and beyond that again the noble Henry VII's Chapel.* Round the Confessor's Chapel runs a spacious *Ambulatory*, from which open numerous other Chapels.

"Poet's Corner" forms part of the South transept. The impression produced by the interior with its *soaring columns* of Purbeck marble, narrow pointed arches, vaulted roof, and richly coloured windows is very striking, though *the effect is somewhat marred* by the *assertiveness* of many of the monuments.

10.

THE USES OF BAMBOO IN CHINA.

Among the inhabitants of the *Celestial Empire* the bamboo is used for almost every conceivable purpose. It is employed in making* soldiers' hats and shields, umbrellas, soles of shoes, scaffolding-poles, measuring rods, baskets, ropes, paper, pencil-holders, brooms, sedan chairs, pipes, flower-stakes, and *trellis-work* in gardens ; pillows are made of the shavings ; a kind of rush cloak for wet weather is made from the leaves. On the water, it is used in making sails and covers for boats, for fishing-rods and fish baskets, fishing-stakes and buoys : Catamarans are rude boats, or rather floats, formed of a few logs of bamboo lashed firmly together.

In agriculture, the bamboo is used in making aqueducts for conveying water to the land ; it forms part of the celebrated water-wheel, as well as of the plough, the harrow, and other *implements of husbandry*. Excellent water-pipes are made of it for conveying springs from the hills, to supply* houses and temples in the valleys with pure water. Its roots are often cut into the most *grotesque figures*, and its stems finely carved into ornaments for the curious, and into incense-burners for the temples.

The Ningpo furniture, the most beautiful* in China, is often inlaid with figures of people, houses, temples, and pagodas in bamboo—which form most correct and striking pictures of China and the Chinese. The young shoots are boiled and eaten, and sweetmeats are also made of them ; while the seeds are sometimes used instead of rice, and a tolerably good bread is made of them. A white *silicious secretion* found in the joints, and called *tabasheer*, is employed in medicine. In the manufacture of tea, it helps to form the rolling-tables, drying-baskets, and sieves ; and *last, though not*

least, the celebrated chop-sticks—the most important article* in domestic use—are made of it.

However incredulous the reader may be, I *must still carry him a step further*, and tell him that I have not enumerated one half of the uses to which the bamboo is applied in China.† Indeed *it would be nearly as difficult to say what it is not used for, as to tell for what it is**. It is *in universal demand*, in the houses and in the fields, on water and on land, in peace and in war. Through life the Chinaman is almost dependent on it for his support, nor does it leave him *until it carries him to his last resting-place* on the hill-side ; and even then, in company with the cypress, the juniper, and the pine, it waves over and marks his tomb.*†

II.

THE WILD BUFFALO IN CEYLON.

(*From a paper set at the School Leaving Certificate Exam.*)

In Ceylon, one animal surpasses all others in *dogged ferocity* when once aroused.* This is the buffalo. The haunts of this animal are in the hottest parts of Ceylon. In the neighbourhood of lakes, swamps, and extensive plains, the buffalo exists in large herds; *wallowing* in the soft mire*, and passing* two-thirds of his time in the water itself, he may be almost termed *amphibious*. He is about the size of a large ox, of immense bone and strength, very active, and his hide is almost free from hair, giving* a disgusting appearance to his India-rubber-like skin. He carries his head in a peculiar manner, his horns* thrown back, and his nose projecting on a level with his forehead, thus *securing himself from a front shot in a fatal spot*. This renders him a dangerous enemy, as he will receive any number of balls from a small gun in the throat and chest without *evincing the least symptom of distress*. The shoulder is *the acknowledged point to aim at,** but from his disposition to face

the guns this is a difficult shot to obtain.* Should he succeed in catching his antagonist, *his fury knows no bounds*, and he gores his victim to death, trampling and kneeling upon him till he is satisfied that *life is extinct*.† This sport would not be very dangerous in the forest, where the buffalo could be easily stalked, and where escape would also be rendered less difficult in case of accident ; but as he is generally met with upon the open plains, free from a single tree, he must be killed when once brought* to bay, or he will soon exhibit his qualifications for mischief.† There is a degree of uncertainty in their character which much increases the danger of the pursuit. A buffalo may retreat at first sight with every symptom of cowardice, and thus induce too eager pursuit, when he will suddenly become the assailant.

12.

SUPERSTITIONS COMMON AMONG SAILORS.

As* a rule, sailors are afraid to go to sea in a ship in which any one has been killed, for the killing, *whether by accident or design, leaves a blood stain* on the ship which can never be washed out, and *one death is a premonition of many*. Nor will he ship* on a vessel of which the name has been changed ; according to his creed, *a change of name is unlucky for everything in nature except a woman* ; nor row* in a boat which has once been overturned, for *a recurrence of the accident is absolutely certain*. He is afraid of a ship the name of which begins with the letter S or O, for he can recall a long list of vessels whose names began with these unlucky letters, and every one *came to some sad fate*. He is curiously inconsistent, for while a ship named after a saint is lucky, the festival of the saint is an unlucky day, and *if he can help himself* he will neither begin a voyage nor do any but* absolutely necessary work on a holy day. He goes back into the history of

the ships in which he is interested ; if a man was hurt or killed at the launching* of the vessel, he is certain *ill-luck will follow it and all* on board*. He reviews its building ; if the first stroke of the hammer drew fire from the nail, the vessel whose construction was thus unluckily begun is certain to be burned. He considers his own actions and those of others *in the highest degree significant*. A sneeze is always fortunate ; *before the time of Noah*, no man sneezed but* once, for the shock always killed him ; but after the days of that *patriarch*, the children of men, as a special favour, were permitted to sneeze as often as they pleased, provided that *in memory of the former evil consequences* they should *accompany the act with a benediction* ; hence the old sailor sneezes *with great gusto*, and the other old sailor by his side says, " God bless you," after each sneeze. To cough is unlucky ; to spit even more so*, *save** on his hook, and the worst luck of all is to have a quarrel with his wife before starting. He will not throw overboard a burning coal, though why he *cannot for the life of him tell** ; nor will he mend his clothing *when the winds are contrary*. He will whistle during a calm to raise* a breeze, and when the breeze is blowing will curse the whistlers, lest by their *musical efforts* a storm should be provoked. He will not turn a loaf of bread upside* down,* nor begin a voyage without some salt in his pocket. He has a horror of rice, which he terms " strike-me-blind." He has also a horror of the thirteenth of each month : it is the *Devil's Day*. To him an eclipse is a *dire portent of evil* ; a meteor is a lucky omen ; the Aurora Borealis is a *certain forerunner of disaster*. All these and a thousand fancies like these he steadfastly believes ; but for the faith that is in him he will not assign any reason ; indeed he cannot ; his *notions have come down to him through generation after generation of sailors* ; he believes them because his fathers did, and *is astonished that any*

one should ask for a better reason. The steam-engine and electricity have *pushed the old sailor into the background* ; the world has no longer time to listen to his stories ; but he has *made his imprint on the world's thought*, and his superstitions are *as much a part of literature as the tales of knightly daring.*

13.

CORONATION OF KING-EMPEROR GEORGE V.

IN WESTMINSTER ABBEY.

June 22nd, 1911.

London apparently had not slept. The usually quiet city streets throughout the night were *alive with singing crowds wending their way** towards the route, and with bodies of police moving to their position. From their camps and from their barracks the troops marched early to the *line of route*. They represented every branch of the army and navy, and came from every part of the Empire. Lord Kitchener and his coronation army of 45,000 officers and men assisted by thousands of extra police, dealt with the gigantic assembly and crowd. Special bodies of cavalry were stationed at the *danger points* of the route where the perils of rushes and pressure of the crowd were feared, such as Hyde Park Corner and Trafalgar Square. Every ambulance available was on duty. Special measures were also taken to afford a ready supply of drinking water for the waiting crowds. At this early hour the pavements were already occupied by those who would be in the front rank of the spectators. A goodly proportion were women. Where possible, *patient watchers snatched a fitful slumber on the doorsteps or anywhere available*. Men of enterprise *catered for them* by supplying camp stools, fruit, and so* forth*.

At 6-30 a. m. the doors of Westminster Abbey were thrown open*, and *a constant stream of carriages flowed down between the*

banks of the packed stands and crowded pavements to assemble* at the Abbey.

Half-an-hour later *the sun broke through the fleecy clouds, and the decorative scheme stood complete**. From Temple Bar to St. Paul's rose white masts bearing laurel wreaths and crimson carnations, and surmounted alternately by a bronze lion and a unicorn supporting a shield bearing the arms of a British colony or *overseas possession*. Around St. Paul's was a series of white masts bearing a crown with the Prince of Wales' feathers, the banners of the patron saints of England, Ireland, Scotland, and Wales, and the banner of the City. The whole design, although simple, was effective and *well* in keeping with the stateliness of the Cathedral*. Outside the Mansion House a series of Corinthian columns, thirty feet high, had been erected. Garlands of laburnum, wistaria, and butter-cups, and clumps of fir trees *gave to the dulness of London Bridge all the gayness of spring*.

In spite of precautions the pressure at Trafalgar Square was intense. *Surging masses broke the cordon, but the police were reinforced and quickly regained control*.

At eight o'clock a slight shower fell, but there were bright gleams in the surrounding sky.

A novel sight was presented by peers and peeresses attired in their robes proceeding by river from Chelsea to the Houses of Parliament where they disembarked on the terrace of the House of Commons and *moved in procession* across Palace Yard to the Abbey. *Less exalted personages* arrived in motors, broughams, and taxi-cabs. They were met at the entrance to the Abbey by courtiers with wands and directed to their seats. The great congestion in front of the Abbey gave the police an *arduous task* to clear the roadway.

The pressure was greatest in Whitehall. Though a pleasant cool wind was blowing, many women fainted and were attended to by nurses. *The Abbey closed on an assemblage of seven thousand personages*, amongst whom could easily be distinguished the judges, bishops and the well-known peers, *representatives of art, science, literature, and the drama*, also members of the House of Commons in court dress and uniforms of their local regiments who were seated in the North transept, peeresses,³ who were all in the North transept wearing *tiaras*, all* holding their coronets in their laps. The peers, who were in the South transept, deposited their coronets under their seats, like hats.

The King's throne immediately faced the altar, on which was an immense gold crown with candlesticks and vases, while to the right of the altar was a long table bearing the superb gold plate for the *Communion Service*. Two chairs of state covered in red leather stood on the dais, which was covered with a blue carpet in the open space where the transepts meet. Shortly after all were seated the *orchestra* began to play "Oh God our help in ages past," while the *regalia* was solemnly conveyed from the altar to the robing room. At 8-30 *the route was closed*, and half an hour later the stream of exalted personages proceeding to their seats in the Abbey stopped, and the distinguished congregation awaited the coming of the King and Queen.

Soon afterwards the Royal procession began to form into shape at Buckingham Palace. The first procession consisted of the Royal princes and Envoys. Owing to a *fine rain* they drove in closed carriages. Consequently the crowds had a difficulty in recognising* the guests; they however warmly cheered the German Crown Prince and others who were distinguished.

The second procession consisting of five carriages containing members of the Royal Family was *greeted with great acclamation*.

The last carriage, in which were the Prince of Wales, Princess Mary and the young Princes Albert and George, was enthusiastically cheered throughout.* A period of waiting* followed, and then the booming* of guns announced that the head of the king's procession had started from Buckingham Palace. *By a happy coincidence* the rain ceased, and the sun broke out, and the gold laden uniforms of the band of the 1st Life Guards appearing at the end of the Mall *struck a rich note of colour* in the procession.

The first carriages, preceded by an advance guard of Life Guards escort, contained the members of their Majesties' household. Following them came a *glittering array* of His Majesty's Naval and Military and Special Aides-de-camps representing all the military forces of the Crown. Then *amid tremendous waves of cheering* appeared their Majesties' State coach drawn by eight cream-coloured horses. The King and Queen smiled and bowed constantly in acknowledgment of the *popular ovation* which was continuous, *the thunder* of applause being audible the whole length* of the route, and drowning the sound of guns and bells.* The State coach was so constructed that people had a perfect view of their Majesties. Immediately behind the coach rode Lord Kitchener, *who was a great favourite with the crowds*, as also was Lord Roberts. The Colonial and Indian escorts were loudly cheered. The Indian cavalry attracted special attention. The dark bearded faces, upright carriage, and strange and rich uniforms *excited roars of applause.* On nearing the Abbey the sun disappeared behind the clouds, but happily no rain fell. Another squadron of Life Guards completed their Majesties' procession.

The Envoys, attended by their *suites*, entered the Abbey, headed by the German Crown Prince and Princess, and were *conducted in great state to their seats* in the choir. Then the

Prince of Wales, wearing the robes of the Garter, accompanied by his brothers in Highland costumes, entered at head of the procession of British Royalties. The Prince of Wales, carrying a feathered hat in one hand and his coronet in the other, walked up the nave and was conducted to a special chair. The rest of the royal procession passed him, Princess Mary* coming first wearing a long train of velvet bordered with gold and carrying a small coronet in her hand. Each royal personage, notably the Princess, on passing the Prince of Wales, bowed low in acknowledgment of their obeisance.

The arrival of the King and Queen at the Abbey was soon known to the *brilliant company* awaiting them, and all rose and turned towards the western doors through which the officiating clergy were to be seen slowly advancing, headed* by the Archbishops. As the procession moved up the aisle, the *choir* sung Sir Hubert Parry's *anthem* "I was glad when they said unto me we will go unto the house of the Lord" to the accompaniment of the organ orchestra. Following the clergy walked the officers of the order of knighthood, and then borne by the Hereditary Standard Bearers came the standards of Ireland, Scotland, and England, and the Standard of the Union. Close* behind them walked a number of Peers holding high office, and following* them came the Queen's regalia,—the ivory rod with the dove, the sceptre with the cross, and Her Majesty's Crown. The Queen first passed through the great doors supported by two Bishops, and accompanied by the Ladies of her household. Then came *heraldic officers*, preceding the King's regalia, Saint Edward's Staff, the sceptre with the cross, golden spurs, the swords of state and justice, carried by *Peers of the great historic Houses*.

The Kings-of-arms paced slowly up the aisle before the great officers of state, Lord High Constables, and Lord High Stewards.

Immediately behind these *symbols of his state* walked the king in a royal robe of state, wearing the collar of the Garter and cap of state. On each side walked a bishop and escorts of gentlemen-at-arms, with standards, the Yeomen of the Guard and high military officers *brought up the rear*.

As the procession passed the boys of Westminster School, sitting in the *triforium* greeted their Majesties with their *time-honoured acclamation of Vivat regina, vivat rex*.

Over a ground of royal blue sewn with the lotus, the maple-leaf, *the rose, thistle and shamrock*, the King and Queen moved past* their thrones and after kneeling for a while* in private prayer took their places in their chairs of state. Then followed the recognition, a scene* of utmost grandeur and solemnity. The Archbishop of Canterbury presented King George as "undoubted king of the realm", and the congregation responded with acclamation of "God save King George". After the historic religious services, the Archbishop* of York preaching the sermon, the King took the oath and was anointed.

(The ceremony of the unction consists in holy oil being rubbed on the sovereign's head, hands, and breast—the triple unction typifying the grant of the graces of glory, valour, and wisdom).

After that, the Archbishop of Canterbury conducted the crowning ceremony, placing the crown on the King's head. The Abbey rang with cries of* "God save the King". Trumpets were sounded, guns at the Tower were fired, and joy bells were rung everywhere. As the peals of bells announced the crowning*, the people on the stands in Parliament Square *rose to their feet*, started the *National Anthem* which was taken up by crowds and sung throughout London.

The King sitting on his throne then *received the homage of his subjects*. First the Archbishop* of Canterbury, who made the

homage of the Church. The Prince of Wales then touched the Crown, and kissed the King's cheek. His Majesty drew his son towards him and kissed him affectionately. The Princes of the blood and nobility followed.

The Archbishop of Canterbury afterwards proceeded to the anointing and crowning of Queen Mary, who knelt at the steps of the altar under a canopy of cloth of gold. The Queen then proceeded from the altar, supported by two bishops, to her throne, bowing as she passed the King.

The communion and ancient observance of the royal offerings of a pall and wedge of gold were the final scenes in the imposing ceremony.

As the choir sang Sir Hubert Parry's *Te Deum*, Their Majesties moved from the view of the assembly into the chapel, where the king was divested of his royal robe of state and arrayed in a robe of purple velvet. The re-appearance of their Majesties in the Abbey before leaving, was *greeted by an outburst of cheering* which continued as the King, wearing his Imperial Crown and bearing in his left hand the orb*, and the Queen with her sceptre, moved slowly in procession out of the Abbey into the *vestibule*. *Deafening cheers* greeted the King and Queen as they emerged. The procession returned to Buckingham Palace by Whitehall, Trafalgar Square, Pall Mall, St. James's Street, Piccadilly, and Constitution Hill. *One continuous roar of greeting accompanied the State coach* throughout its return journey to the Palace.

The Royal processions to the Abbey were *superb pictures in a superb setting*, and formed one continuous stately movement throughout. Nothing was *tawdry or intensely dramatic, nothing was theatrical*, the Archbishop of Canterbury officiated in a *remarkably efficient manner*. He *knew the whole service by heart*.

With the Coronation gown, the Queen wore diamonds at her neck, but no ornaments in her hair. The King, in a Cap of State, *recalled pictures of the Tudor Kings*. He made his responses in a loud resonant voice. The musical part of the service was enchanting.

Essentials of the service of anointing and crowning were performed with extraordinary solemnity. Their Majesties' demeanour was dignified in the extreme. It* was a *glorious and regal spectacle* as the sovereigns, robed* and crowned, with gold circlets glittering* with gems, sat side by side while *a great and sustained shout* went up with prolonged cadence* "Long live the King".

The *consensus of opinion* is that everything was perfect in the memorable scene. After their Majesties reached the palace they reappeared on the balcony to acknowledge the cheers and shouts. They were received with an ovation that will not be forgotten, the officers* waving their swords* aloft and the men* joining in the cheers of the populace.

GOD SAVE THE KING !

14.

MOSQUITOES AND MALARIA.

It is better to save* life than to destroy it, then laud and honour should be given to those *patient scientific investigators* whose studies have shown how to lessen human suffering and prevent the spread of fatal diseases. Before a disease can be prevented it must be understood ; there must be a knowledge of *its nature and mode of transmission* if a sure remedy is to be found, and that knowledge is obtained by the man of science, *working often under discouraging conditions and usually without reward*.

No better examples could be found of the benefits of such work to the human race than are afforded by the studies of tropical and

other diseases carried on in recent years. Perhaps the most important of these diseases is malarial fever, which causes the death of more than a million people yearly in India alone*. Until* a few years ago it was believed by most people that malaria was caused by some kind of vapour or *miasma* which rose from swampy or marshy land. It is now known to be transmitted by a certain kind of mosquito which can harbour the germs of the disease and convey them from one person to another.

This conclusion seems simple enough,* but it was only* proved to be true *by slow steps and persistent work*. The theory that mosquitoes are *carriers of disease*, and that malaria is transmitted by them or flies, was put forward fourteen centuries ago and was revived in more modern times, but *systematic practical study was necessary to establish it*. *The links of evidence by which the mosquito has been convicted of causing many millions of deaths from malaria were only forged together in recent years.*

First, a French man of science, named Laveran, discovered that the blood of a person suffering from malaria always contains a peculiar *parasite* or organism. Sir Patrick Manson then suggested that these parasites pass a part of their existence in the bodies of gnats, which carry them from one person to another.

Prof. Ronald Ross proved by numerous experiments that the only means by which a healthy person can acquire malaria is by the bite of a mosquito which has previously bitten some one whose blood contains *the particular organisms associated with the disease*.† In other words, if there were no mosquitoes there would be no malarial fever.

The cause* of the disease having been found, the remedy was evidently to *stamp out* the mosquito, so far as possible, by searching out its breeding-places and destroying the *larvæ* in them. This is not so difficult as it may appear at first sight, because the larvæ

can easily be distinguished in the puddles and other collections of stagnant water in which they occur. By *carrying on a vigorous campaign* against mosquitoes, many very malarious places on the earth have been *made habitable*, and *prosperous townships are growing up in districts which formerly sustained only a few sickly and miserable inhabitants.*

15.

THE HIGHEST CLIMB.

The aviators (*if this monstrous word is destined to be their ultimate name*) have a long way to travel* yet if they mean to beat the mountaineers. Up to the present year of grace they have, with much blare of trumpets, attained some 10,000 feet above sea-level. *The mountaineers are far ahead.* Their latest record is just short of 25,000 feet. This was achieved by H. R. H. the Duke of the Abruzzi in his expedition of 1909 amongst the giant Karakorams of North Kashmir. His idea was *to attack* some of the mighty peaks which cluster round the head of the great Baltors glacier. The weird and mysterious K₂ (a peak that, for want of a name, was designated by this symbol), the second highest mountain* in the world, was *the first objective.* K₂ was found quite impossible, while *the act of discovery made away with the best part of the season* for climbing (June). *Not a whit daunted,** the Duke turned off south, and at once attacked another *mystery*, Bride Peak. On July 18th, with two guides, he stayed for three hours at a height of 24,583 feet, some 500 feet from the summit, and easily the highest point ever reached by man. It is only a few years ago that to sleep at 20,000 feet, or to climb 24,000 feet, was supposed to be impossible. *Mountain sickness would supervene; the human body could not stand it* The Duke stayed three weeks at a height of 21,000 feet; one of his camps actually touched 32,400 feet, and

his highest climb was, as we have seen, only just short of 25,000 feet.

About a month earlier than *the royal explorer's feat* another great exploit *was in the making*. Some forty or fifty miles east, *as the crow flies*, D. T. G. Longstaff, the well-known Himalyan mountaineer, was in the neighbourhood of the Saltors Pass and on the Siachen glacier. He was observing for the first time what may possibly turn out a rival to Everest herself. He saw a huge mountain mass to the north-east, the highest point of which he *dubbed* "Teram Kangri." He estimated it at 25,000 feet at least, but when his observations were afterwards *worked out*, the figures reached 30,000, or 1,000 feet higher than Mount Everest. This seemed so stupendous that fresh calculations and *greater allowances for error* were made, and the final figure fixed nominally at 27,160 feet. Not for fifty years has a peak approaching this height been discovered. *Nor is Everest by any means safe until further exploration settles the question.*

16.

ARTIFICIAL LACE.

(From the *Pioneer*).

To all appearances *we shall soon be living in an artificial world, so far as commodities are concerned*. In days gone by, *to imitate Nature successfully and commercially*, would have been considered wholly impossible *or, at all events, a miracle*; in the present degenerate days, however, the *artificial or synthetic creations of the chemist* cause no surprise, and the public *takes as a matter of course* such* of *Nature's competitors* as artificial indigo, camphor, rubber, rubies, paving stones, butter, and so forth, and, according to Edison, we shall soon have to accustom ourselves to artificial gold, *which would be most embarrassing of all*. For the worst of it

all is that each of these artificial productions *deals a severe blow at* some honest, natural trade that was previously flourishing. We have a potent example of this in *the havoc wrought in the Indian indigo industry* by the introduction of synthetic indigo in Germany ; and now it seems to be the turn of France. That country does an enormous trade in lace of all kinds, and as the profits are *inviting, the chemist has come along with an artificial article*. The great cost of some kinds of lace is due to the intricate weaving required to produce it as well as to the excellence of the material from which it is woven ; so the discoverer of the new process has *done away with* weaving altogether, and his *raw material* consists of nothing more important than paper yarn, *which, however, sounds better* when you call it (as he does) a “*cupro-ammoniacal solution of cellulose*.”† The process of manufacture is *simplicity itself*, as* all artificial methods should be* if commercial success be the object in view. The design the lace is to take is engraved on a cylinder, which is made to revolve, and the “*solution*” is then caused to flow over it and into the *interstices of the engraving*, the result* being yards and yards of lace ready to be dyed and finished. The process is practically the same* as* may be seen any day in any mill engaged in turning out blotting paper, only* that the raw material used is tougher and finer. The new lace is said to have a beautiful appearance, *to wear better* than real lace and to be immensely cheaper. The *new-comer* has *caused a stir* in the French lace districts, and there is said to be a rush for patent rights in many countries and more particularly* in the United States, where the import duty on lace is as high as seventy per cent *ad valorem*. It appears that any kind of lace can be correctly imitated merely by engraving a new cylinder.

17.

RAPID TRANSIT.

The great work of *the century last² past* is the *shortening of space*. Till the first quarter of that century was past nothing had been done. No one could travel faster than a man could run or a horse³ gallop, or a ship sail. Napoleon, when he invaded Italy, could not cross the Alps with more speed or facility than Hannibal did some two thousand years before him. *The world had been stationary in the matter of locomotion*. Now all is changed. The steamship crosses the water in much less⁴ than half the time that the sailing ship took. The steam locomotive traverses the earth at extraordinary speed. *Not only countries⁵, but continents have been spanned*. Electricity—all the resources of which have not yet been explored—promises to make travelling still more rapid. The electric telegraph enables men to converse at immense distances apart⁶, and almost at lightning speed. Even the cycle far outstrips the pace at which men can run, and it does so without taking away the rider's breath. A man mounted on a bicycle can outstrip in the long run a man mounted on a horse.

The effect might be called either the shrinkage or the expansion of the world. It is 'shrinkage' in the sense that *the world has become apparently, though not actually, smaller*. It is 'expansion' in the sense that nations and individuals are no longer confined within the narrow area of their own country, but *can open out into new channels of enterprise and extend their influence*. Now⁷ what is the effect? Is it wholly beneficial? or *is there another side to the picture?*

Of the benefits we need hardly speak⁸. Knowledge is increased, *the thoughts of men are widened*. Nations understand each other better. *The sense of remoteness disappears*; experience is fuller. Another advantage is the development of trade. *This*

opens up new sources of employment and promotes the general prosperity. Trade-relations tend to reduce the probability of war or to shorten its continuance. *Another "hundred years' war" could not be.*

But the effects are not all advantageous. Frequent and rapid travelling, known as "*globe-trotting*", distracts attention, and makes the observation of men and manners more cursory and more superficial. *A globe-trotter takes a hurried tour through India by rail, and on his return sets up to be an authority on Indian subjects, of which in fact he has learnt nothing. In some cases race-antipathy is accentuated by more frequent intercourse*; for intercourse does not necessarily produce either friendship or respect. Increased intercourse from Europe has made the Chinese hate* "*the foreign devil*" more* than ever*. The higher races sometimes *deteriorate* through increased intercourse with the lower, or through living* in unsuitable climates. A man born and bred in the backwoods of America among *Red Indian tribes*, is likely to learn their ways. *The mixture of blood which sometimes follows a foreign residence may produce an inferior type. An Englishman born and bred in India is apt to deteriorate through the effect of a climate not suited to his hereditary constitution.*

18.

LETTER-WRITING: WHAT IT WAS AND WHAT IT IS.

There was a time when letter-writing *was accounted a literary accomplishment**. The letters of Cowper, Goldsmith, Horace Walpole, Miss Burney form part of English literature.

News-letters preceded newspapers. A man of rank or political influence, when he left the metropolis and returned to the country for a time, employed some professional letter-writer *to keep him posted up in current politics* and the news of the Court.

It was not till the Revolution of 1689 that printed newspapers began to supersede written news-letters.

The epistolary form was used in many branches of literature :—

(1) Descriptive, as in 'Paston Letters'; White's 'Natural History of Selborne', and in Lady Mary Montague's accounts of her travels and residence in the East; (2) Reflective, as in Lord Chesterfield's 'Letters to His Son', Bolingbroke's letters on the 'Study and Use of History', Goldsmith's 'Letters from a Citizen of the World', Locke's 'Letters on Toleration,' Burke's 'Letter on a Regicide Peace'; (3) Fictional, as in Richardson's novels, all of which are told *in the form of correspondence*, Smollett's 'Humphrey Clinker,' and Scott's 'Redgauntlet'; (4) Satirical, as in 'Drapier's Letters' by Swift, and 'Junius' Letters' by some unknown author.

Now all this is changed. The railway and the steamship have altered everything. *The classic age of letter-writing is gone. Men took a great deal of pains over their private correspondence*, when letters were slow in travelling and the postage was heavy. Letter-writing was then *studied as an art* (especially *the art of concealing art*); and it was brought to such perfection that the epistolary form was used, as we have seen, in general literature.

What was once a cherished art and solace is now for the most part looked upon as a burden, a weariness of the flesh. Business men and women have but* little leisure for private correspondence. Amongst the *leisured classes* more time is given to outdoor amusements and to the *calls of society*. Since* travelling has become so easy and cheap, people prefer visiting their friends to writing* to them.

Though the *leisured artistic product* has become a thing of the past, letters are still a great source of comfort and happiness to friends or relatives separated by long distances. In this great empire of ours, *most families become broken up; the tendency of*

*the age is to scatter.** The inventions which have produced this general dispersion have also provided that, *if bodily separation there must be there need be no separation of mind.*

The daily letter-bag is now mostly filled with correspondence on business, hurried notes answering or giving invitations, and post-cards.

The men most *persecuted by correspondence* are great writers. *They are bombarded by strangers* asking their opinion on questions, calling for explanations, suggesting new points of view, disputing their statements, &c.

19.

MISERS AND MILLIONAIRES—A COMPARISON.

(From the Spectator).

The peculiarity of a millionaire is that he perpetually risks his money in order to make more. He *pursues riches with the same ardour* that a scientific man feels in exploring the secrets of nature, a traveller* in discovering new lands, an inventor* in making new machines, an artist in drawing new pictures that will surpass his former ones, a scholar in acquiring fresh knowledge, a conqueror in adding new territories to his empire. One millionaire will try to surpass another *for the sake of victory rather than of profit.* He has no hereditary title or rank ; *so in his own line he strives to be a king.* Kings* they are often called—as the Oil King, the Silver King, the Railway King, the Steel King. One millionaire in fighting* another will spend enormous sums rather than be beaten*. An example of this occurred in the conflict over the control of the Northern Pacific Railway. To obtain* the coveted control, Mr. Pierpont Morgan on one side, and Mr. Harriman on the other, began buying furiously at prices far beyond any profit that the shares were ever likely to bring in.

Mr. Carnegie, late steel King of the United States, decided at the age of sixty to *retire dollar-hunting*. Such an example is rare; and even in his case it occurred very late in life. As a rule *millionaires never rest*. *They have been accustomed to excitement*, and they must have something to do.* The management of an immense concern is as *full of human interest* as the Secretaryship of the Colonies, *and is not dependent, like the Secretaryship, on the popular will*.

The character of a miser is altogether different. He will not risk his money by investing it. He hoards it; and for this purpose *denies himself the commonest comforts*. He will even die of privation rather than spend money on what* is needed for his health. He will hide his money about him, *in order to feast his eyes on the glittering heap*.

How is such a character to be accounted for? "Insane" some will say; but this cannot be, unless all ascetics are insane. A miser who dies of self-inflicted suffering is as true an ascetic as any monk that ever lived, *however much he may differ from a monk in motive*. Moreover, a miser has a great deal of method: *he never rambles, never swerves*. He is honest too: he does not rob other people: he is much too cautious for that. *But a lunatic sticks at nothing*.

Miserliness is thrift carried to a vice. The root-cause of thrift is fear of future want. That fear, if it grows, as it may do *in a man of morbid temperament*, becomes by degrees the *master-motive of his life*, and makes him at last a miser. A man does not become a miser in a day; it* takes years to make him one*. He begins with loving money for the sake of the safety that it gives him, and *ends with loving it for its own sake*. *The passion for safety—the object—is transferred to the means of safety—money*.

For a millionaire one* can feel respect; for a miser only contempt* or pity. We respect the former for his ability, energy,

and cleverness. * *Millionaires distribute money through the community* by their expenditure, which is sometimes lavish, as well as by their investments: *misers merely lock it up*. A millionaire is a man of enterprise and courage: a miser is a coward and a *starveling*. A millionaire will sometimes give very large sums for public purposes. *It is sickening to make a hero of him for this reason*; for there may be far less self-denial in the gift than when a widow gives away *her mite*, and there may be a good deal of self-glorification in the motive†. Yet we must *give him credit*; for in parting with a million to endow a university, or a museum, or an observatory, he parts with what it* cost him* a good deal of labour to get*, what it* is very valuable for the public to have.

 20.

HAPPINESS AMONG RICH AND POOR.

(From the *Spectator*).

Wealth alone, as everyone knows, will not give happiness. The main factors of happiness are food, sleep, exercise, love, and health,—five essentials* in all. There can be no happiness for one who *suffers from a guilty conscience*, a painful disease, a total lack of interest in life, keenly-felt and lifelong disappointment, or some irremediable domestic affliction. Lecturers may prate about the vanity of riches; but to *an average man with a clear conscience*, good health, a few tastes to cultivate, happy recollections, and agreeable companions, riches add greatly to the enjoyments of life.

Riches, if they do nothing else, give power, and power may be exercised, with great happiness to the doer, for unselfish objects, such as the diffusion of cherished opinions, the advancement of some much-loved cause, the removal of some hated abuse, *the working out of some great literary scheme*. Even if the owner of

wealth has no such purposes, wealth judiciously spent amongst his neighbours *secures position and promotes good feeling*.

From riches we come down to *the bare wage that suffices for a decent subsistence*. A person so situated may have happiness, so far as this consists of *the five constituents noted above*, and many do have it. But there are certain drawbacks, to which poor men are for the most part liable :—

First, Insecurity.—A man is liable to be thrown out of work by illness, the want of an employer, the failure of his employer, the injustice of his employer, the loss of strength through age.

Secondly, Inability to provide for children, especially daughters.—A working man may be *cut off* before his children are old enough to take care of themselves. *He has as great a horror of the workhouse for them as he has for himself*.

Thirdly, Servitude.—He cannot choose his work or change his occupation. *He is tied to one thing. Like Ixion on his wheel, he must go the same perpetual round*². Some feel this less than others. A man who loves his work does not feel it at all; but such men are rare.

The three drawbacks named are felt as keenly, perhaps more keenly, by the educated man than by the working man. In all callings, high or low, there is a large number of men who can *make only a bare living*. Inability to provide for children is a *terrible trial* to a gentleman in poor circumstances, and servitude is very distressing to a cultivated man placed under an arrogant, uncultured employer.

*'The mind is its own place, and of itself
Can make a heaven of hell, a hell of heaven'.*

—Milton.

This sounds well in poetry; but no one finds it to be true in real life. Every one tries to secure a competence if he can.

21.

THE OXFORD SCHOLARSHIPS, FOUNDED BY CECIL RHODES.

(From the *Spectator*).

In the spring of 1902 died Mr. Cecil Rhodes, the great *empire-builder* of South Africa. He left by will a large number of scholarships of £300 a year each, tenable for three years at Oxford. Two were allotted to each state or territory in the United States, two to each province in Canada, Australia, and New Zealand, fifteen to Germany, and many to South Africa and the United States. He thus made Oxford, his old university,* *a kind of academic centre for the Teutonic race*, and especially the Anglo-Saxon part of it. He realised what Oxford had done for himself, and desired that the same influence should be utilised for *the English-speaking world* as a whole.

The last thing intended or desired by the bequest was *to turn a number of lads born elsewhere, into Englishmen*, and make them less attached to their own country. If a residence at Oxford is likely to raise the character, one of its first effects will be to make the scholarship-holders not less, but more, attached to the land of their birth.

One of the things that students learn at Oxford is that *man does not live by bread alone*, or by the making of machinery, or by any exhibition of mere mechanical force, but by the cultivation of literary taste, and the training of the intellectual faculties. They will become initiated into that spirit of criticism and research, *which regards the power to learn and to originate as* of higher value than the mere accumulation of fact*,—an attitude* well illustrated in the world of sport by those who *value the game above the prize*.

The teaching at Oxford is based upon the humanities. The thing denoted by this much used, but much misunderstood, word does not denote the classics—Latin and Greek. It signifies the theoretical basis of every form of learning as opposed to the practical part in daily use. Case-law is the practical side of the profession of lawyer; the principles of law are its humanities. Philosophy, history, the classics of all languages, whether ancient or modern,—these* are the material; but *the essence is the mental attitude*, the spirit in which they are approached, the point of view from which they are looked at.

If there is much in the teaching, there is still more in the life. The young man on leaving Oxford *goes out into the world* with the *strenuousness born of cultivated ambition*, and the confidence which the *control and opposition of vigorous minds* have given him. *If he fails, he fails by himself and does not screech against fate. If he wins, he has learnt to value distinction at its proper worth and to keep his head cool.*

The young men selected from all parts of the Empire to reside at Oxford will *carry back with them to the ends of the earth a local patriotism*, strengthened not weakened. They will also carry back a love for English life and for English friends, and *a genuine understanding of the mother-country.*

22.

THE BANK OF ENGLAND.

It is to the Bank of England that we may well apply the title which the citizens of Boston are credited with a desire to claim* for their dwelling-place—"the hub of the universe". Both above and below ground is the busiest spot in restless London. Here *converge* no less than seven of the most important *thoroughfares*, each* filled from morn till night with an unending stream

of cabs, omnibuses, motors, carts, cyclists, and *pedestrians*. Of omnibuses alone, a recent official count gave an average at the Bank of 690 per hour, or nearly a dozen a minute. No wonder that until recently, inspite of all the care and alertness of the police, it required dexterity of no common order to get³ across the roadway in safety, and even since³ the construction of the *subways accidents are by no means uncommon*. Here may be seen better³ than anywhere else that glorious spectacle of the policeman with uplifted arm which nearly always moves the wonder and admiration of visitors from abroad.⁴

It is interesting to know that *freehold land* in the immediate neighbourhood of the Bank is worth about £3,250,000 per acre, or over 10 shillings per square inch.

The Bank of England is a large one-storeyed building, occupying the whole of the four-acre area between Threadneedle Street, Princes Street, Lothbury and Bartholomew Lane. The edifice was mainly the work of Sir John Soane, and *has a solidity calculated to inspire confidence in the breast of the most timid investor*. For purposes of security, the exterior is entirely windowless, all the rooms being lighted from interior courts; and *to make assurance doubly sure* the establishment is guarded at night by a detachment of the Guards. That these precautions are not unnecessary may be inferred from the fact that there are generally at least 20 million pounds in gold and silver in the vaults. During the time (9 a. m. to 4 p. m.) persons having business, and even the public generally,⁵ are allowed to wander almost at will through the various rooms, but *to get "behind the scenes,"* and see the intricate process of printing banknotes and weighing sovereigns and bullion, a special *permit* from the Governor or Deputy-Governor is necessary. The Bank was founded in 1694, and although generally regarded as a *national institution*, is

really a *private corporation*, doing the ordinary* business of a bank as well as exercising* its exclusive privileges in the printing* issue, and cancellation of banknotes, the registration of stock transfers, payment of dividends, &c., About 50,000 notes are issued daily, ranging in value from £5 to £1000.

23.

LONGEVITY IN HUMAN BEINGS.

Man is about* the only example of life that shows evidence of old age in a state of nature. When we consider that his entire body is made over in about eleven months; that in no organism is there a single cell over fourteen months of age; that *the cells of the body are being constantly broken down and renewed*; that the average human being has new lungs, a new heart, a new stomach, new kidneys, new hair, and new skins every year, the question* naturally arises, Why does a man grow old? If *he is being constantly renewed*, why does he not renew, it *in the similitude of youth* instead of old age?

Several things *enter into the problem*, but the two principal ones are—cooked foods and *sub-conscious education*. We will consider first the cooked foods.

The cooking of food renders it subject to fermentation and putrefaction before it can be properly digested. Any housewife knows that she can keep potatoes in the house all winter uncooked, but as soon as they are cooked and put away in the pantry where there is any degree of heat, equal to that of the human body, they will probably turn sour overnight.*

The food we eat can only nourish the body when it has been assimilated and taken up by the blood for distribution throughout the body. This process is necessarily a slow one, and takes place, not in the stomach, as* many* suppose, but in the small

intestines. When the food is *introduced into the system* in its natural uncooked state, the heat of the body is not sufficient to produce putrefaction until³ after the digestive processes are finished, but in a cooked state *putrefaction sets in*, and then we have a *culture ground* for the bowel bacilli. These *micro-organisms* multiply at a rapid rate, and in order to live, they feed on the food that should have been assimilated by the system, and thus *in interfering with the process of assimilation they prevent the body from being properly nourished*; the skin dries up and becomes wrinkled; and the evidences of premature age are then seen.

24.

CO-OPERATIVE CREDIT SOCIETIES.

(*From a Speech by the Honorable Sir John Prescott Hewett,
K. C. S. I., C. I. E.*)

The Co-operative movement, then, may be looked on from two sides—on one it encourages habits of thrift by securing an income from savings, while on the other it facilitates agriculture and other *productive industries* by providing the capital which they require. There is also a third aspect,—the effect on the co-operators themselves. Experience in other countries suggests that this effect is uniformly good. Members of a co-operative society become *more thrifty, more self-reliant, more enterprising, and more self-controlled*, and few will be found to deny that an increase in these qualities will add materially to the strength of the people of the province.

If we reflect that the Act regulating Co-operative Credit Societies has only been in force for about six years, *we must regard the success of the movement as phenomenal*. The proceedings of the

Conference of Registrars of Co-operative Credit Societies held in November 1909, showed that at the end of June 1909 there were 2000 societies in India, with 1,85,000 members, and a capital of nearly 81 lakhs of rupees. No doubt the results to be disclosed at the meeting of this year to be held in January next at Allahabad—the first place away from the headquarters of the Government of India at which the Registrars have assembled in conference—will be still more satisfactory. In our own province we have now nearly 800 rural societies registered*, and their capital amounts to over 13 lakhs of rupees. *The problem of the future* is the extension and management of the organization for co-operative credit. *The Government has set the example*, and has worked out what it regards as a *satisfactory type of organization*, but its extension throughout the province must be the work of the people. Helpers are required to explain to the cultivators the nature and advantages of a co-operative society, to bring the right men together to form the societies, to help them in the early stages of management, and *to finance*, and manage new central banks as the need for them arises. *In all these directions there is almost unlimited scope for useful public service on the part of the leaders of the community*, and of the men of the younger generation who wish to qualify themselves for an active part in public life by the acquisition of a wide and deep knowledge of the social and economic conditions of the province.

It has been observed that nothing is more remarkable in the history of the movement in Europe than the quality of the leaders which it has produced. *A chivalrous feeling of philanthropy* has inspired men to give of their best in helping to promote habits of thrift, and to *raise the tone of the people*. We may confidently hope that what has been found true of Europe will be found true of India. Certainly our experience in the United Provinces *justifies such a hope*.

25.

ORAL EXAMINATIONS.

(From *The School World*).

Of all kinds of examinations, that which may be the most valuable, and that which presents the most difficulties, is the *viva voce* examination. Largely used^{*} abroad, it is used comparatively little in this country, because our boys and girls are not taught *to speak and to think at the same time* at the age when children speak confidently and easily, and hence in the presence of the examiner the candidate is often *paralysed by nervousness, for which it is difficult or impossible to make the proper allowance*. He may be reduced to silence or nonsense. A candidate in *Materia Medica* in a northern university, who was unable to distinguish the taste or the smell of the sample of cod liver oil that he held in his hand, on being asked, "Where does cod liver oil come from?" replied "The whale".

We have in the *viva voce* examination a sense of reality *that is apt to become somewhat thin* in the written examination. If an examiner knows that he has to decide, face^{*} to face with a candidate, not whether he attains a particular standard in a particular subject, but whether he has the knowledge and capacity to do a particular job or pursue a particular career, he will feel much more able to come to a decision than after he has merely seen the candidate's written papers.† Would any sensible person, in business, in war, or in administration, *free to choose his own subordinates*, in carrying out an important piece of work, dream of doing so without an interview, *if he could help it*? On the whole, it seems to me that our examination system would be more efficient if larger use were made of the oral method than is made^{*} at present. But there are *administrative difficulties in conducting them, not to be underestimated*.

26.

THE ENGLISH BIBLE : ITS MEANING FOR INDIANS.

(*From a Letter by Hon'ble Justice Sir N. G. Chandratarkar.*)

During the last week His Majesty the King-Emperor did two kingly acts, one* *in quick succession* to the other. He signed the Proclamation of the forthcoming Coronation Durbar at Delhi ; and he replied in *a tone of religious and royal earnestness* to an address presented to him by deputations of Christian bodies headed by the Archbishop of Canterbury, with reference to the *Tercentenary* of the publication of the Authorised Version of the English Bible. *The coincidence between the two events is accidental ; but it is suggestive and providential.* Is it prophetic of the brighter future for Christian England and non-Christian India ? But I must *check my visions and look at facts.* The Coronation is yet to come.* The Tercentenary has come and is going. For England it has a deep meaning. Has it none for India—for us Indians* ? Let us see.

It was in the year 1871. John Bruce Norton, who had served as Advocate General of Madras for several years and had during his period of residence in that city worked for the welfare of the people, and earned their gratitude, was *on the eve of* retirement to his country. The Indians of Madras gave him farewell addresses at every largely attended meeting. In thanking them and recounting the progress higher education had made in this country, he declared that he could not conceal from them the feeling of disappointment that had come over him as regards the future of those he loved as friends*—Indians* who had received higher education.† They were becoming, he said, more or less worldly, and *narrow in their sympathies and search for knowledge.*

And he called attention to the fact that they were manifesting a strong prejudice against the reading and study of the English

Bible. That book, he pointed out, *stood pre-eminent in the field of English literature* ; it was the *inspirer of modern civilization* ; and yet educated Indians were *fighting shy of it* because they thought it was a Western book, and they had little to learn from the West on religious questions. That was so and even now it is so.* And yet the best of our *men of good mould* loved the English Bible. Rammohun Roy *caught its spirit* ; Keshub Chunder Sen *drew largely from it* ; Ranade deeply studied it ; and *I had it from Telang* that before he set to write his papers on the 'Ramayana' and the 'Gita', he had gone through the Bible. During the period of his illness in 1893, which ended fatally, by his desire I gave my spare time to sitting by his side for days together, and long and interesting used to be our conversation.* I was studying Job then. Telang and I had for several days talks on that book. "I like that book," he said.* "Do you like it because just now its tone *falls in with your sufferings*?" I asked. "Perhaps Job, they say, came out of affliction like polished gold. Isn't that Life?"

I have a letter before me in which a gentleman in Southern India, interested in improving the Telugu literature and language, asks what should be done. It is a very large question. We have had Literary Conferences, and these have done excellent work. But I may be allowed to point out—and the present occasion of the Tercentenary is opportune in that respect—that *language is the slave of thought* ; thought, to use* the words of Kingsley, grows out of morals ; morals* out of religion ; and religion is what we preach and also practise. In short, *a people's literature is its life* ; it is what its daily life makes it. Hence Father Faber, writing years ago of the uncommon beauty and marvellous English of the Authorised Version of the English Bible, said that it "*lives on the ear like music*," that it is "*part of the national mind of the English*," and that it is the "*anchor of national seriousness*."

That is one lesson for us Indians ; but it is the least of the lessons. I have a faith and it is this. To understand* clearly the best that is in our Scriptures, *to enter fully into the spirit of their grand ideals and teachings*, we must have the help of the Bible. Perhaps for Christians the reverse process is necessary ; *but on that I do not presume to judge.*

A grand book is this—the Authorized Version of the English Bible. *It has made souls.* No wonder Gladstone said of it : “Always *in straits* the Bible in church supplies my needs.” May it equally supply ours ! At the same time let us not forget* another translation of the Bible—the translation* made by an English lady, mother* of a pious son. Asked* which of the different published translations of the Bible her son preferred, he replied, “I prefer my mother’s translation”. “What is that ?” The boy answered : “My mother has translated the Bible, and translated it straight* too. Her everyday life is a translation of God’s Word”.

27.

THE BRITISH MUSEUM, LONDON.

The Museum originated in 1753 with the purchase of the library and collection of Sir Hans Sloane, a public lottery* having been *set on foot* for the purpose of raising the necessary funds. It was opened to the public in 1759. Many libraries and collections of natural objects, coins and antiquities were added, especially the magnificent library* acquired by George III., and *the renowned Elgin marbles**, and the Museum became one of the most extensive and valuable in Europe. A new building* being *imperatively required*, the erection was entrusted to the brothers Smirke, with the result that between the years 1823 and 1847, Montague House disappeared, and the present structure took its place. The great

Reading Room was built in 1857, the "White Wing" on the east, in 1884. A further extension, the "King Edward the Seventh Galleries", is now being made at the rear, in Montague Place, at a cost of £200,000. The records show that about a million visits are made to the Museum per annum.

It would require a lifetime to become acquainted with all the contents of this vast national storehouse. The various 'guides' to Departments are veritable mines of information. Special students' rooms are attached to most of the departments, and the officials are always willing to give all the assistance in their power to genuine inquirers.*

Entering from Great Russel Street, we cross the courtyard, with *refreshing greensward* on either side, and ascend the steps beneath the *Ionic portico*. The figures on the *pediment* are by Westmacott, and represent the progress of the human race and the development of Art, Science, &c. The entire front is 370 feet in length, and has an *Ionic colonnade* of 44 columns.

In the spacious Entrance Hall is a statue of Shakespeare by Roubillac, presented by David Garrick. The further hall is known as the "Room of Inscriptions", and contains a number of Roman and Greek inscribed stones, statues, busts, &c.

Lynx-eyed officials guard a doorway inscribed "Readers only". This leads to the famous Reading Room, a huge circular hall, accommodaing between 450 and 500 readers, who sit at desks *radiating like the spokes of a wheel from two concentric circles* in the centre, in the inner of which sit the officials*, while the printed catalogue, comprising upwards of 800 volumes, is ranged round the outer circle. The dome, recently redecorated in white and gold, is 106 feet high, and has a diameter of 140 feet, only two feet* less than the dome of St. Peter's, Rome. *The window panels bear twenty of the most illustrious names in English Literature.*

About 20,000 of the volumes *most in request*, such as dictionaries, encyclopædias, &c., are ranged in shelves round the Reading Room itself, and may be consulted without filling up a form. For other works, it is necessary to look under the names of authors in the Catalogue and to fill up a form, giving "press-mark", date of publication and other particulars. When the name of an author is not known, the excellent "Subject Index" compiled by Mr. G. K. Fortescue, will frequently *give the needful clues*. A copy of every book published in the United Kingdom has to be sent here. There are already between two and three million volumes, *occupying 43 miles of shelving*, and the number is increasing at the rate of 100,000 per annum.

[THE END.]